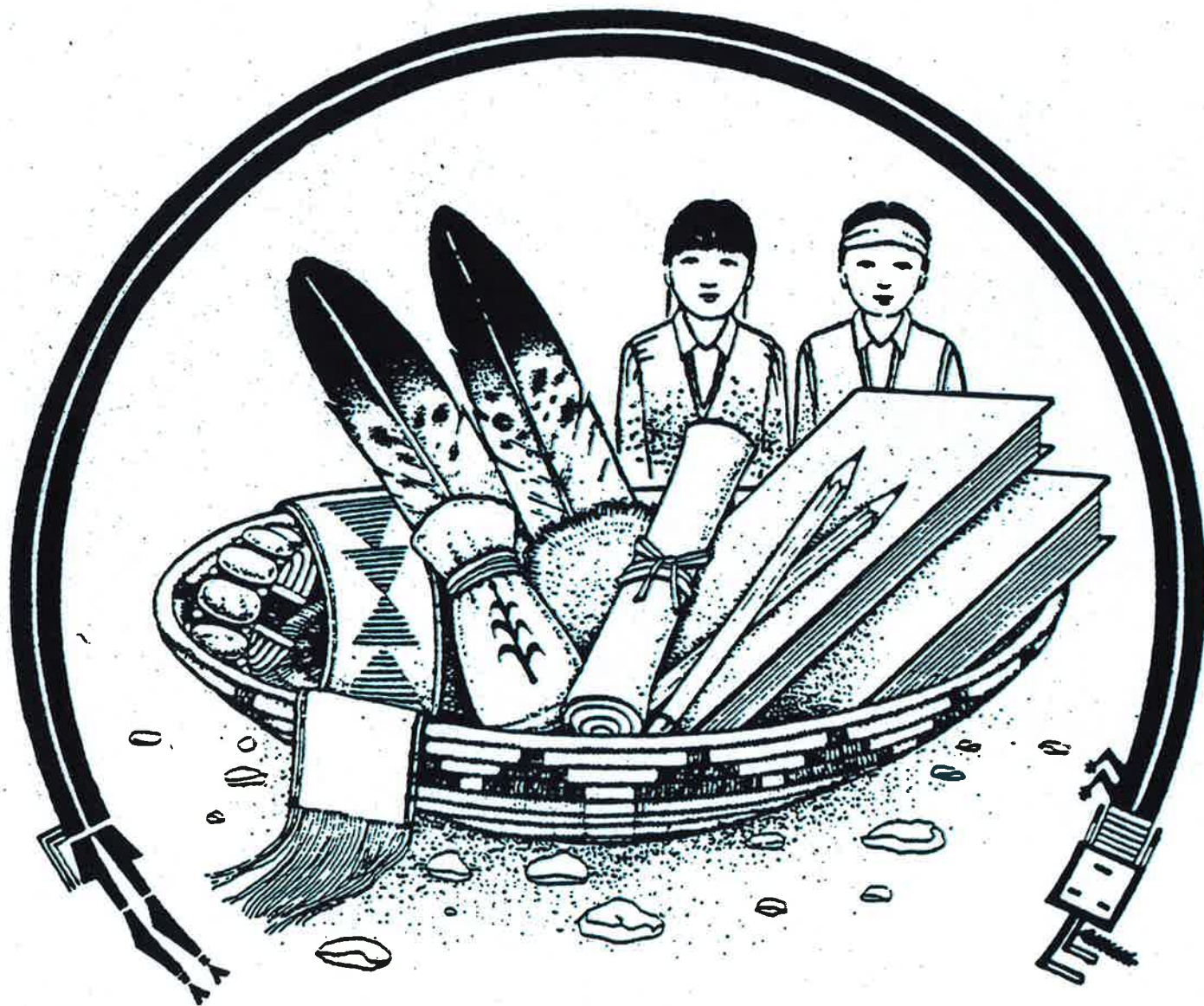


# DINÉ CULTURE AND LANGUAGE CURRICULUM FRAMEWORK



Office of Diné Culture, Language and Community Services  
DIVISION OF DINE EDUCATION  
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Jack C. Jackson, Sr., Education Supervisor, Office of Diné Culture, Language and Community Services ( ODCL&CS)

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# **INTRODUCTION:**

## **A BRIEF OVERVIEW ON THE CURRICULUM FRAMEWORK**

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**Edward Tso,  
Education Specialist II**

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January 1996

## **A Brief Overview on the Curriculum Framework by Jack C. Jackson, Sr., Education Supervisor and Eddie Tso, Education Specialist II**

The Dine Culture & Language Curriculum Framework is a tool to provide guidance and direction to assist schools in developing teaching materials in Dine culture and language for students in grade K-12. The framework is intended to provide an overview of the twelve curriculum units. The framework provides unit titles, goals, concepts, introduction and background information and objectives from a Navajo perspective. The twelve units are:

- UNIT 1. Diné Baahane' - Diné Oral Tradition
- UNIT 2. Adóone'é - Clans
- UNIT 3. Hooghan - Hogan
- UNIT 4. Ch'iyáán - Food
- UNIT 5. éé' - Clothing, Dress
- UNIT 6. Nihe'iina' Bits'áádóó Na'ach'áah Bee Ák'ihalta' - Arts & Crafts
- UNIT 7. Haljii' - Livestock-Domestic Animals
- UNIT 8. Da'archinii - Wild Animals
- UNIT 9. Nanise' Áát'eetii - Botany
- UNIT 10. Diné Bi kéyah - Geography
- UNIT 11. Nahat'á - Government
- UNIT 12. Yót'ááh Naazléi - Astronomy



Planning for the Dine Culture & Language Curriculum framework began with the adoption of resolution CN-61-84, the Navajo Nation Education Policies, in 1984. The Policies mandated that instruction in Navajo Language be made available to Navajo students at all grade levels and that Navajo culture, history, and social studies be incorporated into the educational programs for Navajo students.

The Education Committee of the Navajo Nation Council by resolutions ECJN-63-94 and ECJN-64-94 mandated the Office of Dine Culture, Language and Community Services to develop a comprehensive Dine Culture and language curriculum. The curriculum would be developed covering Dine Social Studies (History, Government and basic teachings of the Dine Way of Life) which could be integrated with Western pedagogy. They further stated that the teaching of the Dine Way of Life and Language in the schools should be emphasized to strengthen, coordinate and support the Dine Way of Life.

The Office of Dine Culture and Language with selected teachers and educational representatives from the Navajo Area School Board Association, Navajo nation Public School Association, Association of Navajo Community Controlled School Boards, Inc., and the Navajo Community College, coordinated the development of the Overall Dine Education Philosophy and the Dine Education guidelines on School Philosophy, School-Community Relations, and Dine Culture and Language. These guidelines were adopted by the Education Committee on June 14, 1994.

To assist in the development of the Framework, the Office of Dine Culture & Language established the Dine Nation Cultural and Language Committee. The committee was comprised of teachers and educational representatives from different schools on and near the Navajo reservation. They

planned and coordinated the proposed Dine Culture & Language Curriculum Framework. The Framework contains twelve units of instruction related to the Dine Way of Life. On November 9, 1995, by resolution ECN-105-95, the Education Committee of the Navajo Nation Council adopted the "Dine Culture and Language Curriculum Framework" in the hopes that all schools would adopt this to their curriculum.

Objective;

1. To develop competence in Navajo language skills and knowledge of Navajo culture.
2. To unify efforts in the development of the Dine Culture and language programs in schools on and near the Navajo Reservation
3. To improve Dine culture and language curricula and teaching methods.
4. To provide a curriculum format and process.
5. To develop and establish each unit into a series of materials related to the Dine Way of life.

Office of Dine Culture and language:

1. Designate a staff member to plan and coordinate with the designated contact persons and selected teachers at selected school sites.
2. Plan and schedule teacher training programs related to the project.
3. Develop and coordinate Dine culture and language teaching materials
4. Develop a clearinghouse for Dine culture and language teaching materials.
5. Assist teachers, schools and community in the development of local Dine Education guidelines.

Cooperating teachers:

1. Use the framework as a guide to begin unit and lesson plans for their individual classes from any of the twelve units.
2. Determine, select and be responsible for developing unit and lesson plans for the appropriate grade and age levels from twelve units.
3. Assume the initiative in creating new ideas and integrating them into the curriculum.
4. Integrate Dine Culture culture and language materials into their individual classrooms.
5. Meet in the summer to review and improve upon the units developed within the framework.
6. Review and evaluate the various formats and materials developed during the regular school year and begin to establish a format which could be used by all teachers and schools.
7. Plan and develop cultural and language curricula at each grade level each summer until an appropriate curriculum is established for their school.
8. Share information with one another.
9. Receiving training on the implementation of Dine Education Guidelines on School Philosophy, Dine Way of Life and Language, and School - Community Relations.

Schools:

1. Designate a contact person to coordinate with the Office of Dine Culture & Language to implement the curriculum Framework.
2. Enable the school contact person to coordinate work on the Framework with school's culture and language cooperating teachers.
3. Use the Dine Education Guidelines process to develop their local School Philosophy.
4. Use the Dine Education Guidelines process to develop their local Dine Way of Life and Language curriculum.
5. Use the Dine Education Guidelines process to develop their local School-Community Relations policy.
6. Coordinate with the Navajo North Central accreditation. (NCA standards are being developed to require the teaching of Dine culture and language in the curriculum.)
7. Coordinate with the Office of Teachers Education Programs.
8. Coordinate with the Office of Dine Technical Assistance and Assessment Service in their monitoring and evaluation of schools piloting the framework.

Community:

1. The local school governing board, in consultation with parents, students and the local community, shall determine the appropriate course content for the Navajo culture component of the curriculum.
2. The local school governing board, in consultation with parents, students and the local community, are urged to use the Guidelines process in developing their local School Philosophy.
3. The local school governing board, in consultation with parents, students and the local community, are urged to use the Guidelines process in developing their local Dine Way of Life and Language curriculum.
4. The local school governing boards in consultation with parents, students and the local community, are urged to use the Guidelines process in developing their local School-Community Relations policy.
5. The parents and community resident shall recommend to the local school governing board appropriate courses in Culture and Language. It is important and necessary to involve parents, students and community residents in developing appropriate instruction in Dine culture and language.

The Dine Culture & Language Curriculum Framework will for the first time in most schools on and near the Navajo Reservation provide the Navajo students, parents, teachers, educators and schools board members the opportunity to begin developing Dine culture and language materials which will contain relevant to the Dine Way of Life. This challenge will require involvement, participation, sharing, input commitment and dedication from all concerned community people.



## ACKNOWLEDGEMENT

Acknowledgement goes to many individuals and committees who made this Navajo Nation Culture and Language Curriculum Framework possible. The coordination and research was carried out by the Office of Diné Culture, Language and Community Services, Division of Diné Education (DODE). The following are a few of the people who supported and/or worked on the Navajo Nation Culture and Language Curriculum framework. Issuance of President, Albert Hale's Executive Order of July 31, 1995, that the Navajo Language be the language of instruction in all Navajo Head Start Centers.

### **Executive Branch, Navajo Nation Government**

President Albert Hale, Ned Nez, Staff Assistant, and former President Peterson Zah

### **Office of Diné Culture, Language Program Staff (DODE)**

Jack C. Jackson, Sr., Education Supervisor, Eddie Tso, Education Specialist II, Raymond Jim, Diné Traditional Education Specialist, Andrew Pete, Sr., Education Specialist II, Wayne Holm, Education Specialist II, Afton Sells, Education Specialist III, Shirlee Bowman, Administrative Assistant, Lorraine Shirley, Secretary, and Laraine Lee, former Administrative Assistant

### **Office of Diné Technical/Assessment Services (DODE)**

Timothy Begaye, Associate Director, and Laura M. Wallace, Education Specialist III

### **Division of Diné Education**

Anita Tsinnajinnie, Executive Director, Elmer Guy, Deputy Director, and former Executive Director, Anita Bradley Pfeiffer.

### **Navajo Nation Education Committee (1995-1998)**

Leonard Chee, Chairperson, Julia M. Mose, Vice Chairperson, Andy R. Azye, Harry Jackson, Kenneth Nez, Emerson Jackson, Elmer E. Clark, and William Tso, former Chairperson.

### **Navajo Nation Education Committee (1991-1994)**

Daniel Tso, Chairperson, Leo R. Begay, Vice Chairperson, Henry Barber, Leonard Chee, Alfred E. Halona, Jack M. Silversmith, Cecil Silversmythe, and William Tso.

### **Medicinemen Advisory Council**

Henry Lee - Shiprock Agency, Earl Yellowhair - Fort Defiance Agency, Victor Begay - Chinle Agency, Frank Collins - Eastern Navajo Agency, and Ross Nez - Western Agency

### **School Board Associations**

Navajo Area School Board Association (NASBA), Navajo Nation Public School Board Association (NNPSBA), Association of Navajo Community Controlled School Board, Inc. (ANCCSB, Inc), and Navajo Community College (NCC).

### **Diné Nation Curriculum Committee**

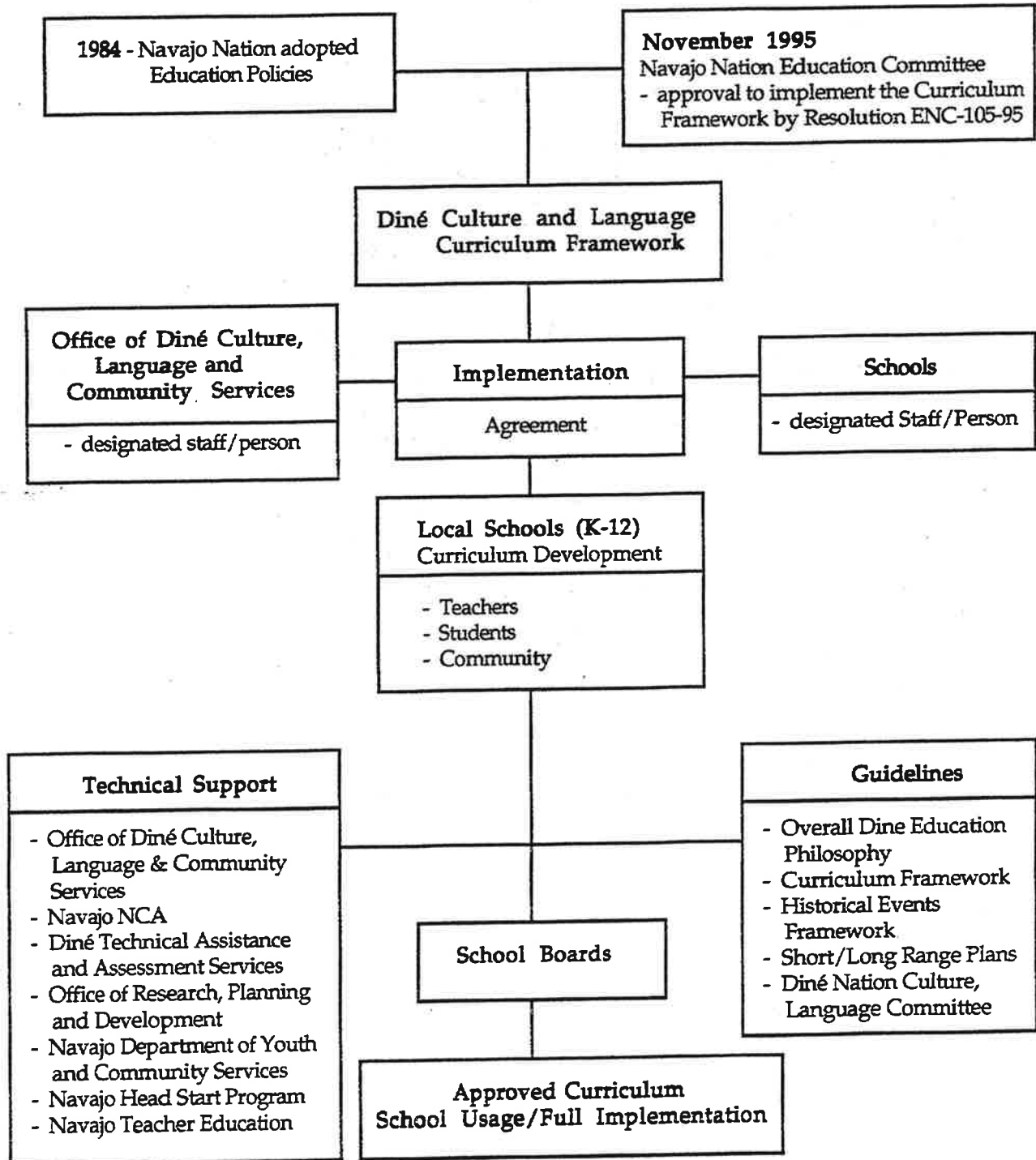
Albert Johnson, Asa Begay, Alyce P. Greymountain, Bessie Tsingine, Clayton Long, Daniel Martin, Dolly Begay, Anna Watchman, Carline Murphy, Daisy Thompson, Don Mose, Leo Begay, Lew James, Lolita Polelonema, Lou Ann Jones, Marjorie Glasses, Martha Lee, Maybelle Little, Leon Johnson, Linda MacRae, Lorraine Martin, Maggie Benally, Marjorie Thomas, Mary Ann Goodluck, Lola B. Eckhart, Margaret Etsitty, Dorothy R. Yazzie, Ella Shorty, Helen Kiely, Irene Price, Julia Johnson, Gloria Hale-Showalter, Helen Rosier, Irene Tsosie, Jayne Kinlicheenie, Elaine L. Kasch, Evelyn Tsosie, Gloria Singer, Irene Allison, Janice Tallsalt, Leigh Ann Antone, Rena Nez, Ruth Begay, Stella Tsinajinnie, Theresa Kedelty, Victoria McCabe, Roberta Gorman, Sadie Bill, Steven Benally, Verna Clinton, Rose F. Nofchissey, Samuel Harrison, Virginia Deswood-Ami, Joanna Manygoats and others whom we didn't mentioned.

Department of Curriculum Materials Development, Central Consolidated School District No. 22, 1978, Shiprock, New Mexico 1979, Navajo History: The Land and the People by Bill P. Acrey for material information and format used in the Oral Tradition Unit.

**Artists**, Leroy Multine and Andrew Pete.

We extend our gratitude to the parents and community members who voluntarily participated in these meetings and discussions for their patience and dedication. We thank everyone and we hope you and others will continue to support and contribute in further development of the Diné Culture and Language Curriculum Framework by keeping it Diné.

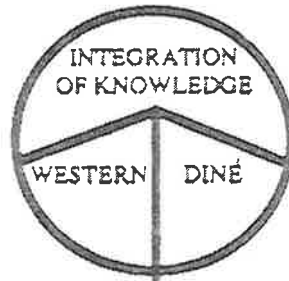
## Framework Flowchart



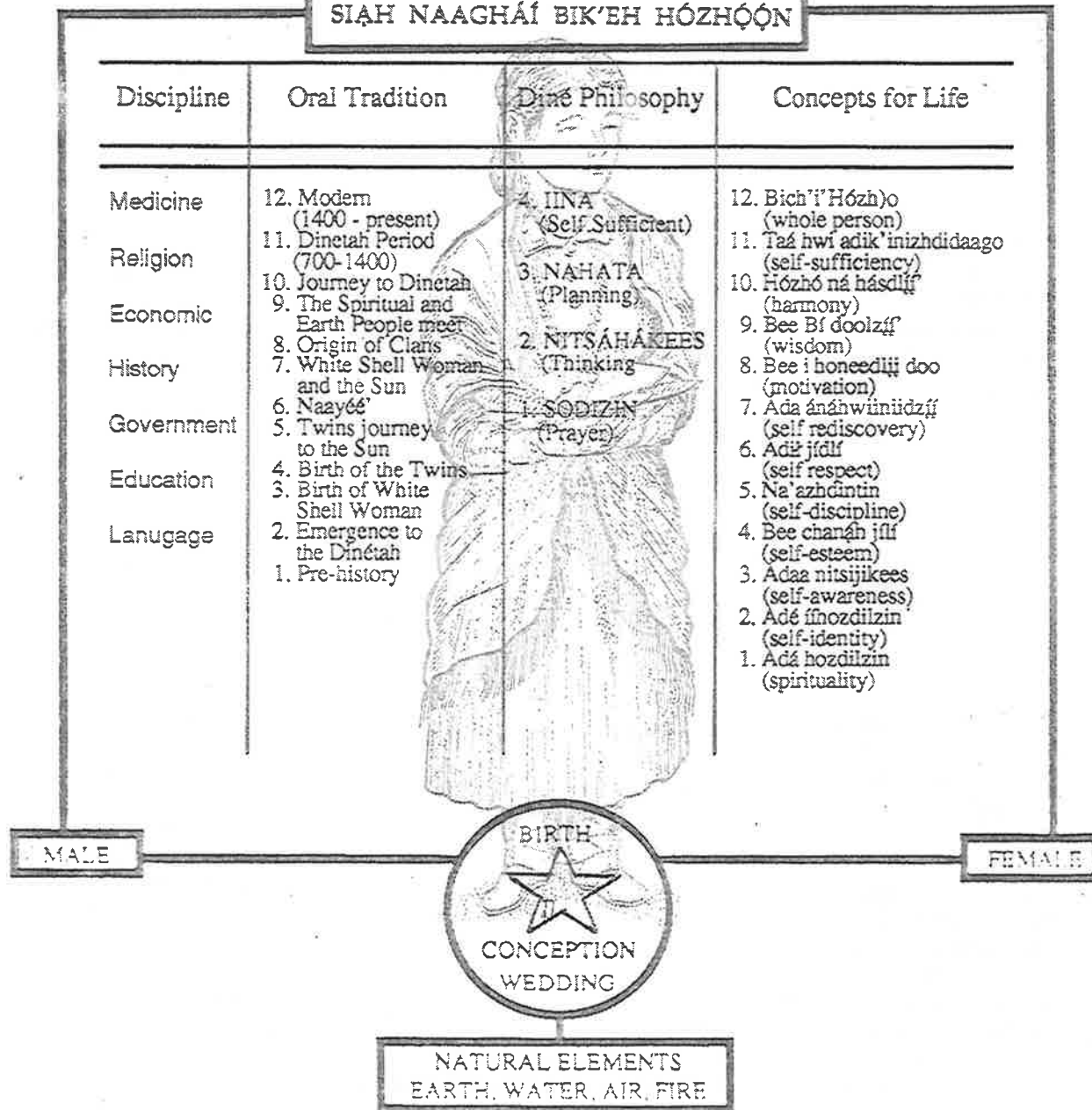


# DINÉ WAY OF LIFE

## DINÉ EDUCATION



### SIÁH NAAGHÁÍ BIK'EH HÓZHÓN



The earth, water, air and fire provides life  
 Development and teaching basically comes from the Mother  
 Parents are part of the development and growth of their children  
 Parents and children learn from the teaching of their culture and history  
 In order to flourish, skills and knowledge of the both world is necessary

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## UNIT 1 : DINÉ BAAHANE' / Oral Tradition

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### GOAL:

To become knowledgeable that Oral Tradition encompasses the story of Diné. Hané binahí' ooldah déé' bee ééhozin dóó náásgóó bee ééhozin

### CONCEPTS:

Hane' - Stories ( his story)

Bee ééhozin - helps one to know

Nát'áá' - past

Náásgóó nee'nijí - the future

Hodeeyáá déé' - from the beginning of time

### INTRODUCTION:

Oral Tradition clarifys the journey and the struggle of the people from the beginning of time to the present. It provides direction and the strength to challenge the future.

### BACKGROUND INFORMATION:

Diné baa hane'

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### TOPICS:

I. Pre-History	VI. Naayée' Story	XI. Dinétah Period
II. Emergence	VII. Journey to West	XII. Modern
III. White Shell Woman	VIII. Changing Woman	
IV. The Twins	IX. Meeting of the Spiritual and Earth People	
V. Journey of the Twins	X. Journey to the Dinétah	

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### OBJECTIVES:

#### I. PRE-HISTORY

##### A. First/ Black World

The student will:

- Understand the origin of the Diné
- Identify four different beings living in the Black World
- Learn of the origin of First Man and First Woman
- Understand the reason for leaving the First World

##### B. Second/ Blue World

The student will:

- State the reason for the movement of the Diné people to the Second World
- Identify four different birds and animals who lived in the blue World
- Learn how First Man and the group reached the Third World

### **C. Third/Yellow World**

**The student will:**

- State the reason for the movement of the Diné
- Learn about what the coyote did to cause the rising of the water

### **D. Fourth/White World**

**The student will:**

- Identify who entered the fourth world first
- Identify the test required to enter onto the fourth world
- Identify what First Man and First Woman place in the Fourth World
- Identify who was the last to enter onto the Fourth World

### **EMERGENCE TO THE DINÉTAH**

**The student will:**

- Learn about the Emergence
- Learn how the first hooghan was built
- Identify the type of hooghan which was first built
- Understand the reason for the Moccasin Game
- Understand the importance and how fire and the poker (honeeshgish) were created

## **III. BIRTH OF THE WHITE SHELL WOMAN**

**The student will:**

- Identify the location where White Shell Woman was born
- Learn about the birth of the White Shell Woman
- Learn about the role of First Man and First Woman involved in raising White Shell Woman
- Identify the area where White Shell Woman grew up
- Learn the origin and the importance of the cradleboard
- Learn about the traditional puberty ceremony
- Learn about the significance of the Blessing Way ceremony

## **IV. BIRTH OF THE TWINS**

**The student will:**

- Learn the names of the Diné Twins
- Identify the mother of the Diné Twins
- Learn how Spider Woman informed and taught the Twins
- Learn what Spider Woman did in preparing the Diné Twins to see their Father

## **V. TWINS JOURNEY TO THE SUN**

**The student will**

- Learn what the Spider Woman told the Twins to expect on their journey to visit their father
- Identify the destructive natural elements which were expected on the journey
- Identify the sea mammals who took the Twins to the Eastern sea shore
- Learn the type(s) of test the Twins performed to prove they were the Father's children
- Learn about what the Father showed the Twins at his place

## **VI. NAAYÉÉ'**

**The student will:**

- Learn what the Father gave the Twins to use when returning to Earth
- Identify where the Twins lived during this time
- Identify the earthy destructive natural elements roaming the earth killing the earth people
- Learn how each of the earthy destructive natural elements were destroyed
- Identify the Old People who were spared from being destroyed
- Learn how each of the Old People became a part of culture today
- Learn about the ceremony which was performed for one of the Twin brothers
- Learn about the Twins returning to their Father and what they received from their Father before returning to earth

## **VII. WHITE SHELL WOMAN and the SUN**

**The student will:**

- Identify the four sacred mountains
- Identify the area White Shell Woman lived during this time
- Identify who asked the White Shell Woman to live with her in the West
- Learn about the other people who went along to live in the West with White Shell Woman
- Identify the reason why White Shell Woman decided to return home to the Huerfano Mesa area

## **VIII. ORIGIN OF CLANS**

**The student will:**

- Identify the four main Diné Clans created before leaving the West with White Shell Woman
- Learn about how the four main Diné Clans were created and given a guardian to travel with
- Learn the importance of the cane which the Diné Clans were given
- Identify the sacred mountain area where White Shell Woman, the people and the new Clan group arrived after returning from the West

## **IX. THE SPIRITUAL AND EARTH PEOPLE MEET**

**The student will:**

- Identify the members of the new Clan and their guardians
- Learn about the Blessing Way Ceremony performed to give the Spiritual being's language to the Earth people
- Identify the area where the Blessing Way Ceremony was performed
- Learn the reason why this Language was given to the Diné people
- Learn about the origin of the first Diné basket

## **X. JOURNEY TO DINÉTAH**

**The student will:**

- Learn about the area where the group traveled to get back to Huerfano Mesa area
- Learn about other group clans who were living here

- Identify some of the important places where the group traveled through
- Identify the problems which the group encountered while traveling

## **XI. DINÉTAH PERIOD (700 - 1400)**

**The student will:**

- Identify the location of the Dinétah area
- Identify the Huerfano Mesa and Gobernador Knob
- Learn how the people lived in the area
- Learn the type of clothing the people wore
- Learn how the people farmed and hunted in the area
- Identify the wild food which grew in the area
- Identify the wild animals in the area
- Learn the type of shelter people lived in
- Learn the trading links with other groups of people
- Learn the importance of the Rock Art and their meanings
- Become aware of the Blessing Way Ceremony
- Become aware of the Night Way Ceremony

## **XII. MODERN**

### **A. Pre-European Contact (1400 - 1600)**

**The student will:**

- Identify the different tribes living near and around Dinétah
- Identify where these different tribes live today
- Identify how each of these tribes survive
- Identify which tribes were close with the Diné
- Identify what the Diné learned from other tribes
- Learn the trading practices of the tribes with the Diné
- Become aware of the distance the Diné people travel for goods and others, such as jewelry, animals, crops, etc.
- Identify how each of the tribes were different from the Diné
- Identify which words were learned from different tribes
- Become aware of the family structure
- Become aware of how the Diné treated illness
- Become aware of the type of clothing which the Diné female and male wore
- Learn when the Spaniards first appeared in the southwest

### **B. Spanish - Mexican Period (1600 - 1846)**

**The student will:**

- Learn when the Spaniards first appeared in the southwest (1535)
- Learn about the other tribes living in New Mexico and Arizona
- Learn when the Spaniards first came into contact with the Diné
- Identify the Spanish Capital in New Mexico
- Learn what type of livestock the Spaniards brought with them
- Learn how the Navajo got their name from the other tribes and the Spaniards
- Learn why the Navajos were referred to as Apaches
- Learn about the Navajo chiefs
- Become aware of the Navajo raiding on the Pueblos and the Spanish

- Learn where the Navajos lived during this time - Learn about converting the Navajos to Christianity
- Learn about Navajo slave trade
- Learn about the movements to and around Lukachukai Mountains, Canyon De Chelly, Black Mesa and the San Francisco Mountains area by the Navajos
- Learn about Navajo farming
- Learn about Navajo Livestock herds
- Learn about the Navajo weaving
- Learn about Navajo pottery-making
- Learn about the Navajo migrating out of Dinétah area
- Learn about the Navajo population
- Identify the early location of Navajo living in the Rio Puerco and Cebolleta
- Learn about the war with Havasupai and the Hopi Indians around 1801
- Become aware of the Massacre Cave in Canyon De Chelly during 1805
- Become aware of the Declaration of Independence, the province of New Mexico, including most of the Navajo Country when it came under Mexico's jurisdiction
- Become aware of the first American in New Mexico territory (1820)
- Become aware of the New Mexicans' "War Plan" (1823)
- Become aware of the treaty signed by Governor Vizcarra and Francisco Baca for Mexico and Antonio El Pinto for the Navajos (Fourteen Terms)
- Become aware of the Diné Ana'i, the Enemy Navajo
- Become aware of the Navajo headmen: Narbona, Francisco Baca, and Cebolla (Sandoval, Jose Tapia, Caballada Mucha, Negrito, El Guero, Juan Chaves, and Archuleta
- Become aware of the Spanish and Mexican captives by the Navajo
- Become aware of the American troops invasion and the march into Santa Fe in August 1846 by Stephen Watts Kearny's Army
- Become aware of the Americans, or the "New Men"

### **C. American Contact (1846 - 1870)**

**The student will:**

- Learn about General Kearny officially declaring control over the citizens of New Mexico, as well as, all Indian tribes within the territory
- Learn about the first meeting between the Americans and the Navajo
- Learn about the Treaty of Ojo del Oso
- Learn about the Newby Treaty (call for the return of all prisoners that were being held by both the Navajos and the people of New Mexico)
- Learn about the Washington Treaty of 1849, signed at Canyon de Chelly between the Americans and Navajos on jurisdiction and treaty
- Learn about the slave trade
- Learn about the Navajo raids
- Learn about the building of forts on the Navajo Country (Ft. Defiance-1851/68)
- Learn about the first Navajo agent to actually live among the Navajos (Henry L. Dodge - 1853)
- Learn about the introduction of blacksmithing and silversmithing
- Learn about the Treaty of Laguna Negra, the treaty which established fixed boundaries for the Diné



- Learn about the Navajo headmen who were spokesmen for the Navajo during the discussion on the Treaty of Laguna Negra (Manuelito, Barboncito and Ganado Mucho)
- Learn about the Bonneville Treaty of 1858, which called for a change in the boundaries established by previous treaty (Herrero was the official spokesman)
- Learn about the second Navajo agent, Samuel Yost who worked with the people
- Learn about the Navajo attack on Fort Defiance on April 30, 1860
- Learn about the Canby Treaty of February 15, 1861 (Navajos were represented by Manuelito, Armijo and Ganado Mucho) - Learn about the horse racing between the Navajos and the soldiers at Fort Fauntleroy
- Learn about the proposed Indian reservation to be known as Bosque Redondo by General Carleton in 1862
- Learn about the Navajo campaign with Kit Carson (Kit Carson ordered all Navajos to come to Fort Canby or Wingate by July 20, 1863 in order to go to Bosque Redondo)
- Learn about the Navajo "Long Walk", trail to the Bosque Redondo ( beginning in 1864)
- Learn about the routes used on the "Long Walk"
- Learn about the large and small convoys to Bosque Redondo
- Learn about the rations which were passed out to the people
- Learn about the health conditions to and at Bosque Redondo
- Learn where the word "Hwéél di" came from
- Learn about the estimate number of the Navajo at Bosque Redondo by November 1864 (8,570 was recorded)
- Understand why some Navajos did not go to Bosque Redondo
- Learn about Farming at Bosque Redondo
- Learn about the "headman system" at Bosque Redondo
- Learn about the conditions at Bosque Redondo
- Learn about the economic conditions at Bosque Redondo
- Learn about the U.S. Department of the Interior which was in charge of Indian Affairs
- Learn about the Doolittle Committee and the investigation/hearing of Bosque Redondo
- Learn about the Graves Investigation of Bosque Redondo
- Learn about the transfer of Navajo responsibilities from the Department of War to the Department of Interior (October 31, 1867)
- Learn about the Washington Peace Commission to determine if the Navajos would be allowed to return to their homeland
- Learn about the Navajo representatives meeting with Washington Peace Commission (Barboncito, Delgadito, Manuelito, Largo, Herrero, Armijo and Torivio)
- Learn about the provisions of the Treaty of 1868
- Learn about the journey home and the routes taken from Bosque Redondo, Diné begin their journey home on June 18, 1868
- Learn about the Diné Ana'i led by Delgadito Chiquito returned to their home area of Canoncito

- Learn about the group who returned home to the Ramah area. Some of these members had escaped and had been living with the Apaches
- Learn about the group who went to Alamo
- Learn about the main group of Diné who returned to Fort Wingate and went on their way to the place where they lived before going to Bosque Redondo reservation
- Learn about the conditions of the Diné starting life all over again after returning to the homeland
- Learn about the ration program and the distribution to the Diné. The people were given corn, beef, wheat and, sometime, salt, tobacco and sugar
- Learn about the sheep and the goat distribution to the Diné. The Treaty of 1868 promised livestock
- Learn about the Land boundary establishing the Navajo Reservation according to the Treaty of 1868 (first land boundaries established for the Diné)
- Learn about the Navajo suffering caused by crop failures, grasshopper plague, severe droughts and other problems in trying to get on their own after the return from Bosque Redondo
- Learn about the first Navajo Police force known as Navajo Scouts formed in 1870

#### **D. Expansion and Changes (1870 - 1940)**

##### **The student will:**

- Learn about the Navajo welfare being placed under the cabinet post of the U.S. Secretary of the Interior
- Learn about the establishment of Bureau of Indian Affairs
- Learn about the Navajo Agents who worked with the Navajo people between 1868 - 1884 (Theodore Dodd, James Miller, Thomas Keams, W.F.M. Arny, Alexander G. Irvine, John C. Pyle, Galen Eastman, Frank T. Bennett, Galen Eastman and Dennis Riordan)
- Learn about the Navajo Reservation land additions:
  - Executive Order, October 29, 1878
  - Executive Order, January 6, 1880
  - Executive Order, December 16, 1882
  - Executive Order, May 17, 1884
  - Executive Order, May 17, 1884
  - Executive Order, January 8, 1900
  - Executive Order, November 14, 1901
  - Executive Order, March 10, 1905
  - Executive Order, November 9, 1907
  - Executive Order, May 7, 1917
  - Tusayan Forest, May 23, 1930
  - Paiute Strip, 1933
  - Arizona Boundary Act, June 14, 1934
- Learn about the Navajo Agents who worked with the Navajo people between 1884 - 1900 (John H. Bowman, Samuel S. Patterson, Charles E. Vandever, David Shipley, Lt. Edward Plummer and Captain Constant Williams)
- Learn about Henry Chee Dodge who was appointed as the new leader of the Navajo in 1884. The appointment was made by Agent Riordan

- Learn about the Indian Compulsory Education Act passed by Congress in 1887, purpose of the Act was to collect Navajo children and , if necessary, force them to attend school
- Learn about the Navajo population as it increased yearly (1870, 12,000-15,000 ; 1881, 16,000; 1884, 17,000)
- Learn about the Navajo livestock increasing yearly
- Learn about the other culture which the Navajo blended into their own culture
- Learn about the livestock overgrazing which begin to appear in 1800 and the problem of land erosion
- Learn about the opening of the trading post and post office
- Learn about the early practice of pawning
- Learn about the most significant change effected by trader in the life of the Navajo
- Learn about how the traders and school teachers gave English names to the Navajo (Hastiin Yazhi - Little Man -- YAZZIE)
- Learn about the coming of the railroad and the Navajo work force
- Learn about the health care and the epidemic during this time
- Learn about the anglo education (Navajos were learning the White man's culture to become the mainstream of the American life)
- Learn about the mission school and their teachings
- Learn about educating the Navajo towards "civilization"
- Learn about educating the Navajo towards "Christianizing"
- Learn about the development of boarding schools
- Learn about the military treatment at the boarding schools
- Learn about the problems the Navajo children encountered while entering and getting an anglo education (What type of a culture was the Navajo taken from while getting an anglo education)
- Learn about the Meriam Report, 1928
- Learn about the progressive education of 1930, under the Collier administration
- Learn about the various goods which the Navajo used in the trading transaction (weaving, silversmithing, etc).
- Learn about the story, the development and the marketing of the Navajo rugs
- Learn about the story, the development and the marketing of silver products
- Learn about the many changes taking place, such as the coming of wagons, metal plows, windmills, automobiles, etc.
- Learn about the Checkerboard Areas, location, public lands, railroad lands, etc.
- Learn about the 1914 Indian Appropriation Bill
- Learn about the Federal Indian Policy, 1900-1935
- Learn about the establishment of the agencies on the Navajo Reservation (Western Navajo, 1901; San Juan, 1903; Navajo, 1903; Pueblo Bonito, 1907; Leupp, 1908)
- Learn about the reorganizations of the agencies on the Navajo Reservation, in 1927 creating Southern Navajo Agency, Western Navajo Agency, Northern Navajo Agency, Eastern Navajo Agency and Leupp Agency)
- Learn about the Five Navajo Agency being reduced to one agency in 1935 and call Consolidated Navajo Agency
- Learn about the Bureau of Indian Affairs court system
- Learn about the social and political structure on the Navajo Reservation

- Learn about the Traditional Navajo Social-Political Structure
- Learn about the discovery of oil in the San Juan area (around Shiprock area)
- Learn about the establishment of the Business Council to deal with oil leases in the San Juan area in 1922 ( Chee Dodge, Charlie Mitchell and Dugal Chee Bekis)
- Learn about the development of the new Tribal Council in 1923 (the first tribal council delegates and the first Chairman - July 7, 1923)
- Learn about the election regulation which allowed the women to vote in tribal election in October 15, 1928
- Learn about the Meriam Report on the Health care, 1928
- Learn about the cultural conflicts between modern medicine and traditional Navajo ways of life
- Learn about citizenship, Navajo Tribe gained the status of citizens of the United States in June 1924 when the Indian Citizenship Act was passed
- Learn about "no tax, no vote"
- Learn about the New Mexico State denying the Navajo to vote because they paid no taxes and the court cases which followed
- Learn about the Arizona State denying the Navajo to vote because they were "wards of the federal government" and the court cases which followed
- Learn about the automobile and the roads on the reservation (as of 1939, only a few automobiles were seen)
- Learn about the Civilian Conservation Corps of 1933 and programs on the Reservation
- Learn about Collier's recommendations to the Tribal Council on the Civilian Conservation Corps and the proposed Livestock reduction program in 1933
- Learn about the Collier stock reduction program and the effects the stock reduction had on the people
- Learn about the second livestock reduction program in 1934 and the effects it had on the people
- Learn about the first chapter type of a meeting in the Leupp area started by Superintendent John G. Hunter in 1927
- Learn about the Wheeler-Howard Bill (designed to give the Indian more self-government and allow them to organize their government)
- Learn about the 1937 Grazing program which required a grazing permit for livestock owner within each area and district of the reservation
- Learn about the vote on the Indian Reorganization Act on the "X and O" election (7,605 Navajos voted for the Act, While 7,992 opposed)
- Learn about the 1937 Navajo Constitutional Assembly
- Learn about the Rules for the Tribal Council on July 26, 1938 (regulation on the number of delegates, Chairman and Vice-Chairman)
- Learn about the Arizona Boundary Act of June 14, 1934 (addition of one million acres of land to the reservation)
- Learn about the Taylor Grazing Act as related to the Navajos
- Learn about why the Navajo people didn't trust the government programs and policies
- Learn about the election of Jacob Morgan as Tribal Chairman and Howard Gorman as Vice-Chairman in 1938 and the development of the government
- Learn about the use of color ballots to select candidates in 1938

## **E. Transition/Assimilation and Progress ( 1940 - PRESENT)**

### **The student will:**

- Learn about the many changes in Navajo life and lifestyle (the learning of the English language, becoming a wage earner, employment opportunities off the reservation, changes in the tribal government, establishment of various programs for the people by the tribe and the federal government, higher educational opportunities, diminishing of certain parts of the Navajo culture and the language due to these changes, paved roads, more automobiles, more housing, increase of the populations, new diseases and health problems, and other changes)
- Learn about election of Sam Ahkeah as Chairman in 1946 when the Navajo began to settle the long outstanding claims of Indian tribes against the United States Government
- Learn about how the Traditional way of life began to change and about the influence from other tribes and christianity
- Learn about the problems with educational systems, the building of roads, the health system and the others provides for the people
- Learn about the Sanchez Report, "The People - A Study of the Navajos" in 1948 (survey of the educational programs)
- Learn about the Krug Report, "The Navajo - A Long-Range Program for Navajo Rehabilitation" of 1948 (appropriation of funds to finance a program to help the Navajo and Hopi Tribes reach a level of living to the rest of the country - provisions for roads, irrigation construction, industrial development, communications, health, education, housing and off-reservation employment)
- Learn about the Navajo Emergency Education Program of 1954 (school construction, the increase of enrollment and school off the reservation)
- Learn about the Special Navajo Education Program of 1946 (special programs were located off the reservation to assist older students on a five year program to make up for their loss in schooling)
- Learn about the development of public school systems on the reservation (many felt that public schools were better than the federal boarding and day schools)
- Learn about Public Law 815 and Public Law 874 of 1950, relating to education of Indians)
- Learn about the Tribal Education program during the years of 1966 (goals of the Tribal Education Committee)
- Learn about the Local Community Contract Schools, their locations and the type of programs offered and the involvement of the community
- Learn about the federal funding of Office of Navajo Economic Opportunity in 1965 (programs included Head start, alcohol, drug abuse, community services, culture, etc.
- Learn about the population to an estimate of 150,000 in 1960
- Learn about Public Law 93-638, the Indian Self-Determination and Education Assistance Act
- Learn about appointments to top Bureau of Indian Affairs positions by the Navajos (appointment to the Navajo Area Director, Agency Superintendent and other administrative positions within B.I.A.)

- Learn about the growth of Navajo economy since World War II, from agriculture and livestock to the wage earning with expansion into tribal enterprises, federal programs, state programs, industries and commerce, transportation, communications and utilities, public services and tourism, and income from oil, gas and other natural resources
- Learn about how livestock and agriculture still plays a part in the Navajo economy today
- Learn about the Navajo Indian Irrigation Project, authorized under Public Law 87-483 in 1962
- Learn about the development of Fairchild corporation, General Dynamics, Fed Mart Shopping Center, Navajo Wool Marketing, Navajo Arts and Crafts Enterprise, Small Business Development and others.
- Learn about the development of Navajo Communications Company and Navajo Tribal Utility Authority, Navajo Transit system, etc.
- Learn about how the Tribe still relies upon the Federal and State in delivery of providing public services on the reservation, i.e. public schools, B.I.A. schools, Head Start schools, hospitals, health centers/stations, B.I.A. programs, I.H.S. programs, Tribal programs, County programs, State programs, etc.
- Learn about the different Navajo Nation public service programs and the population serviced
- Learn about the national parks on the reservation and locate the scenic spots
- Learn about the number of jobs on the reservation to include all the private sector, public services, industry, communication, housing, enterprises, etc.
- Learn about the Housing program on the reservation, include programs from the different public services area (Navajo Nation, Navajo Housing Authority, B.I.A., etc.)
- Learn about the establishment of the Joint Land Use Area subsequently stemming from the 1882 Executive Order which set aside 2.4 million acres for the use of the Hopi and other Indian tribes as stated by the Secretary of the Interior
- Learn about the Navajo Nation General Trust Fund, it's intent and usage
- Learn about Navajo Chapter government and the community
- Learn about the Navajo Tribal Codes, laws of the Navajo Nation
- Learn about the Navajo Nation government from the past to the present
- Learn about the Title II Amendment to the Navajo Tribal Code, 1989
- Learn about the current population
- Learn the statistic, on the usage of the Navajo language
- Learn about how Navajo culture would be maintained and cherished for the generations to come

#### ACTIVITIES:

#### VOCABULARY:



# Unit 2

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## UNIT 2: ADÓONE'É / Clans

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### GOAL:

To perpetuate the Navajo language, culture, and tradition through the process of self-identity and establishing one's kinship and relationship with others, nature and the elements. Adéé hólzin dóó t'áá k'éhígíí át'eego k'é níidoo, be'iina' dóó bik'ee'aa hodees'aagoo.

### CONCEPTS:

Adéé hozdílzin - self-identity,

K'é nídzindoo - will understand and practice kinship,

K'é níidoo - will respect kinship.

### INTRODUCTION:

Clanship helps the individual define his place and role in the family, his community and his environment. Kinship establishes respect and boundaries in relationships, whether between human or humans and the elements or the environment.

### BACKGROUND INFORMATION:

Adóone'é Baa hane'

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### TOPICS:

- I. Origin
  - II. Clanship
  - III. Kinship
- 

### OBJECTIVES:

#### I. ORIGIN

The student will:

- Know the history of his/her clan (stories)
- Study the four original clans (original clans)
- Know the names and the story of the four original clans.
- Know the stories of the origins of the clans s/he is and the clan s/he is born for.
- Know the stories of the origins of the clans of her/his mother's father and mother's mother
- Know the difference between 'adopted' and 'old Navajo' clans.
- Come to understand kinship with Nature and the Elements
- Understand the Diné's relationship to the Nation/Universe. Shimá - (éí) Nahasdzaan.
- Study the practice and rationale for traditional arranged marriage.
- Learn about the practice and rationale of traditional home birth of children.
- Learn about the practice and rationale of celebrating the child's first laugh.
- Learn about the practice and rationale of kinaaldá.
- Learn about the practice and rationale of in-law avoidance.

- Learn about the practice and rationale of seeking assistance from relatives in putting on major ceremonies.

## II. CLANSHIP / Ádóone'é

**The student will:**

- Become adept at identifying him/herself.
- Know his/her four main clans Mother's parent's clans Father's parent's clans.
- Become aware that we respect the Earth as "Our Mother".
- Learn about related Clans / Adopted Clans.
- Know about the clans that his/her own clan consider to be related to them.
- Know the clans that father's clan consider to be related to them.
- Know the clans his/her mother's father's (maternal grandfather) clan consider to be related to them
- Know the clans his/her father's father's (paternal grandfather) clan consider to be related to them
- Will learn about and honor the Rules and Restrictions of clanship.
- Identify cultural restrictions, (teasing, arguments, fighting, respect, values).
- Study the rules of the clan systems and taboos, rules, restrictions, etc.
- Know what "adopted" means in the clan system. (K'é ts'osi)

## III. KINSHIP / K'é

**The student will:**

- Learn terminology associated with kinship
- Nuclear Family
- Maternal Grandparents
- Aunts and Uncles on Mother's side
- Maternal Aunts and Uncle's Children
- Aunts and Uncles on Father's side Paternal Grandparents
- Paternal Aunts and Uncle's Children
- Become aware of the need for respect between parents and himself/herself.
- Know the kinship clans, shimá, shiná'í, shik'is, shizhé'é, shimásání, etc.
- Read and write the kinship terms.
- Become aware of how they are related to each other in a family setting.
- Learn about the Roles and Responsibilities of kin / k'é
- Become aware of the need for respect between parents and himself/herself.
- Develop respect for self through knowing clans and extended family members.
- Become aware of the need for respect between sibling and himself/herself.
- Know who you can marry and who you can't marry.
- Learn about traditionally arranged marriages.
- Become aware of respect between paternal and maternal grandparents and himself/herself.
- Understand what K'é means.
- Study the roles and responsibilities of the extended family members (aunts, uncles, cousins, grandparents, etc.)
- Be aware and have respect for how clan relatives contribute to ceremonies; i.e. mother's blood clan group and father's blood clan group.
- Be aware and have respect for ceremonies.
- Be aware of how clan relatives contribute to helping each other.

- Become aware of the need for respecting family properties.
- Become aware that we respect the Earth as "Our Mother".
- Learn that maternal/paternal clan members serve as Role Models.
- Become aware respect for school, personnel and properties.
- Become aware of the school rules.
- Become aware of the need for respect for local community people and properties.
- Be aware of rules within his/her community. Identify cultural restrictions, (teasing, arguments, fighting, respect, values).

## ACTIVITIES on K'é

**\*NOTE:** The word 'reciprocal' means what that person calls me. Example: I call him (my older brother) shínaaí; he calls me (if a boy) shits'ilí as the reciprocal.

**The student will:**

- Know the kinship terms (and the reciprocals) for various members of a nuclear family:
  - father
  - mother
  - older sister
  - older brother
  - younger sister
  - younger brother
- Know the kinship terms (and the reciprocals) for all possible grandparents:
  - mother's mother
  - mother's brother,
  - father's sister,
  - father's brother
- Know the kinship terms (and the reciprocals for both boys and girls) for all possible parents' siblings:
  - mother's sister,
  - mother's brother,
  - father's sister
  - father's brother
- Know the kinship terms (and the reciprocals) of all possible parents' siblings children:
  - \*- mother's sister's children,
  - \*- mother's brother's children,
  - \*- father's sister's children,
  - \*- father's brother's children

**\*NOTE:** to do so, learner will have to know the cousin's ages relative to her/himself.

- Identify some of the Navajo surnames that are original Navajo like Begay, Tsosie, Tsinnajinnie, Bennett, etc.
- Identify clans of each classmate and establish kinship.
- Make a chart of extended family identifying kinship.
- Understand how very traditionally arranged marriage was in the past.

- Make a kinship chart of her/him-self, her/his parents and their parents, showing: the real names, the kinship terms by which s/he should address the grandparents, and the reciprocal terms by which they should address her/him.
- Make a kinship chart of her/him-self, her/his mother and her siblings, and their parents showing: the real names, the kinship terms by which s/he should address the aunts and uncles\* and the reciprocal terms by which they should address her/him.
- Make a kinship chart of her/him-self, her/his father and his siblings, and his parents showing: the real names, the kinship terms by which s/he should address the aunts and uncles\* and the reciprocal terms by which they should address her/him.

**\*NOTE:** Until learners know clanship well, we should only expect them to account for blood relatives, not 'in-laws'.

- Make a separate kinship chart of her/him-self, her/his mother, her parents and one of her siblings, and that sibling's children (if any) showing: the real names, approximate ages, the kinship terms by which s/he should address those cousins and the reciprocal terms by which they should address her/him.
- Make a separate kinship chart of her-/him-self, her/his father, her parents and one of his siblings, and that sibling's children (if any) showing: the real names, approximate ages, the kinship terms by which s/he should address those cousins and the reciprocal terms by which they should address her/him. - Told the clans of any student in her/his class, and having data on related clans, will work out, explain, and diagram those relationships.
- Learning the clans of her/his blood aunts' and uncles' spouses, will work out and explain her/his (clan) relationship (if any) to those people.
- Identify those family names in her/his community which are derived directly from Navajo words.
- Identify those family names in her/his community which are derived from translations of Navajo words.

## VOCABULARY

Nishkí: "I am.."

Báshíshchíín: I am born for...

Shichei éí: My maternal grandfather is...

Shináí éí: My paternal grandfather is..

Shimá: My mother

Shizhé'é: My father

Shimá sání: My maternal grandmother

Shimá yázhí: My maternal aunt

Shibízhí: My paternal aunt

Shilah: Sibling (of the opposite gender)

Shádí: My older sister

Shideezhí: My younger sister

Shínaá: My older brother

Shitsilí: My younger brother

Alts'ééh: The name of the traditional Diné wedding ceremony

# Unit 3



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## UNIT 3: HOOGHAN/Hogan

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### GOALS:

To become knowledgeable of the significance and representation of the Hooghan as it relates to Diné Way of Life.

### CONCEPTS:

Ádaa ákoznídzin - Self-image, Self-acceptance, Self-awareness

Hot ílį - Respect of others or things

Aditį ídlį' - Respect for self

Bee chánah ídlį - Creates peaceful

### INTRODUCTION:

To become familiar with different types of Navajo hogans, (male/female) and the importance of hogan to the people. The hogan plays a significant role in the Navajo Way of Life. The established traditional standards for behavior as it is found in the Navajo home should be explored. The hogan/home is the foundation where the most important values are developed resulting in positive self image and self acceptance. Know that our home is what we become.

### BACKGROUND INFORMATION:

Hooghan Baa hane'

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### TOPICS:

- I. Emergence of Female and Male Hooghan
  - II. Hooghan Choo' ílgii / Use of Hooghan
  - III. Planning and Construction of Hooghan
  - IV. Health and Safety
- 

### OBJECTIVES:

#### I. EMERGENCY OF FEMALE AND MALE HOOGHAN

##### A. History

The student will:

- Be introduced to the history of the hooghan
- Give the histories of the forked stick hogan, sweatlodge and the round house
- Recall the designs and the histories of the many legged hogan, six or eight-sided hogan and the log cabin.

##### B. Significance

The student will:

- Be aware of the reason why a hooghan faces east
- Identify the male and female traditional shelters and their purpose
- Identify the sacred stone for each of the four sacred mountains

- Become aware of the four basic elements - air, water, fire, earth
- Identify the four sacred mountains and its purpose
- Become aware of the importance of the initiation practice for boys
- Develop a sense of belonging through kinship
- Express self-identity through the native language, tradition, customs and land base
- Learn the role of a young girl/young man resulting in positive self-identity, self-worth and her/his responsibility as a young adult

### **C. Construction**

#### **The student will:**

- Identify the process in constructing a sweatlodge
- Distinguish sides of a hogan. i.e. different types
- State the difference between a modern and traditional hooghan

### **D. Location**

#### **The student will:**

- Identify Huerfano Mesa as the home of the First Man & First Woman and Twins
- Identify Gobernador Knob as the birth place and home of White Shell Woman
- Become familiar with the location of Dinétah, Huerfano Mesa and Gobernador Knob
- Identify Dinétah as the gathering place of the Diné as their first home in the Four Corners area
- Become aware of the respect for the earth as "Our Mother"

## **II. Hooghan Choo'íigii/Use of Hooghan**

### **A. Dedicating the Hooghan**

#### **The student will:**

- Distinguish between white corn and corn pollen
- Be introduced to the blessing of a hooghan
- Become aware of a hogan as a home
- Be introduced to the care of hogans for ceremonial uses

### **B. Essential Contents of Hooghan**

#### **The student will:**

- Learn about the essential Hooghan contents:
  1. Kq' - fire
  2. Honeeshgish - Fire Poker
  3. Tó - water
  4. Tó ása' - pottery
  5. Ch' iy áán - Food - Corn products, Mutton, etc.
  6. Tsé daashjéé' / tsé daash ch'íní - Upper & Lower Mill Stones
  7. Tsé bee nálzhóóh - Brush for Mill Stones
  8. Ádítsiin - Dark Greasewood Stirring Sticks
  9. Yódi átaas'éí - Soft Goods
  10. Nit'iz átaas'éí - Hard Precious Goods

11. Ts'aa' - ceremonial basket

**C. Family Support and Social Development**

**1. Oral Tradition**

**The student will:**

- Become aware that every child born of the Diné Nation is a special and unique Child
- Describe the significance of two Diné child rearing customs that are intended to make the Navajo children realize they are special
- Become aware of the importance of a baby's first laugh
- Become aware of what each part of the cradle board represents
- Become aware of the importance of the initiation practice for boys
- Develop a sense of belonging through kinship
- Express self-identity through the native language, tradition, customs and land base
- Learn about the first Kinaaldá of Changing Womans and how it relates to young women of today
- Recognize and value the qualities of bá'ahwiinít'í and biinéí as desirable characteristics in oneself
- Identify cultural restrictions concerning sibling relationships (Teasing, arguments, fighting, respect, values)
- Study and identify the seasonal activities and ceremonies
- Identify and explain the impact of Peyote ceremony, inter-tribal Pow wow and the Social Navajo song and dance on the family and community

**2. Family**

**The student will:**

- Be introduced to the differences in family living caused by the changes in the home and family
- Become aware of the need to respect individual property
- Become aware that every child born of the Diné Nation is a special and unique child
- Improve decision-making skills
- Develop a sense of belonging through kinship
- Express self-identity through the native language, tradition, customs and land base
- Understand that a young girl will be cognizant of self-identity, self-worth and her responsibility as a young adult
- Recognize and value the qualities of bá'ahwiinít'í and biinéí as desirable characteristics in oneself
- Identify cultural restrictions concerning siblings relationships (Teasing, arguments, fighting, respect, values)
- Identify and explain the impact of Peyote ceremony, inter-tribal Pow wow and the Social Navajo song and dance on the family and community

### **3. Social Development**

#### **The student will:**

- Be aware that feelings are important because they effect how we think and act
- Become aware of the purpose and respect for the opposite sex
- Become aware of the different ways of communication within the home
- Develop the ability to express feelings
- Develop behaviors that enhance friendship
- Improve decision- making skills
- Clarify personal values and attitudes
- Recognize the need for and practice positive sharing behavior
- Understand that rules help us organize our world, making it a better and safer place to live in
- Identify and examine ways of seeking help from others and helping others when dealing with problems
- Identify and explore ways of being a good friend and engage in non-harmful activities through "Ké"
- Develop a positive self concept
- Recognize ways to talk about feelings, to describe them and to identify ways to express them
- Understand that if you respect yourself, you will respect others
- Understand that young girls will be cognizant of self-identity, self-worth and her responsibility as a young adult by learning about or experiencing the Kinaaldá ceremony
- Learn that sharing means to give and to receive that with sharing comes kindness
- Identify and explain the impact of Peyote ceremony, inter-tribal Pow wow and the Social Navajo song and dance on the family and community
- Identify with their local community
- Become aware of the need for respect for local community people and properties

## **III. PLANNING AND CONSTRUCTING A HOOGHAN**

### **A. History**

#### **The student will:**

- Be introduced to the concept of matrilineal land sites, i.e. the history, the problems, the location of family lands, and the designs and the procedure in getting a land site
- Study the male and female styles of hooghan
- Identify traditional ceremonial shelters
- Become aware of the blessing of a home
- Learn that the door always faces East
- Study the significance of the structures: opening for smoke (ch'íládei - when inside looking up / ch'ílayi' - when outside looking in), door (ch'é'étiin), dirt floor (t'áá ni'gi), four main logs (sahdii

- Learn the layout of a traditional Navajo residence, i.e. ash pile (łeeshch'iih nehe'nííł), woodpile (chizh nehe'nííł), brush arbor (chaha'oh), corral (dibé bighan), farm (dá'ák'eh), sweathouse (táchééh)

## **B. Environment**

### **The student will:**

- Be introduced to the concept of matrilineal land sites; i.e. the history, the problems, the location of family lands, and the designs and the procedures in getting a land site - Understand that our senses help us to respond to our surroundings
- Identify their local community
- Become aware of the need for respect for community people and properties

## **C. Construction**

### **The student will:**

- Identify the materials used to make traditional shelters
- Study the types of hoghan
- Study the number of sides
  - Study and identify contemporary construction materials
- Compare the traditional male and female styles of hogan structures
- State the difference between a modern and traditional hogan
- Identify the different styles of modern homes
- Study the direction of the door (east)
- Study the significance of the structures: smoke hole, door, dirt floor, four main logs
- Study the four directions of hogan log placement
- Study the outside objects and its location
- Study the different types of houses

## **IV. HEALTH AND SAFETY**

### **The student will:**

- Learn that good nutrition, plenty of rest, exercise and personal hygiene are important to maintain a healthy body
- Recognize and understand how the senses guide one to remain healthy and have a happy life
- Identify and recognize the four basic food groups as nutrition
- Learn safety habits pertaining to living in a hogn, i.e. care of fire, smokehole, etc
- To promote personal care as a sign of self worth
- Be aware of the consequences of excessive use of sugar, salt and fat
- Know that a combination of an appropriate amount of exercise and rest along with a balanced diet contribute to the development and maintenance of a fit body
- Acknowledge that people do use and abuse tobacco, alcohol and drugs; Recognize that tobacco, alcohol and drugs produce harmful effects on the human body, the family and the environment
- Understand that fear, anger and hate are feelings that may be self-destructive for children and adults if it is not dealt with appropriately

- Recognize and analyze coping skills required to deal with feelings of fear, anger and hate
- Recognize and value the qualities of ba' ahwiinit'i and biinei as desirable characteristics in oneself

## ACTIVITIES

### Construction / Hadilyaa

- Outline sketch of the hooghan
- Material used
- Number of sides
- Color representation
- Types of homes
- Representation and placement of main logs in four cardinal directions
- Layout of traditional Diné home setting

## VOCABULARY

A'ch'i' adeez'áhá - Fork stick Hooghan (male)

Ha'ast'ini'gfi - Stacked logs (female)

Tsé bee hooghaní - Circular stone Hooghan (female)

Hooghan Bi' áadii - Four legged Hooghan (female)

Táchééh - Sweathouse/Sweatlodge (male)

Łeeyi' Hooghan - Underground Hooghan

Chaha'oh - Summer shelter, brush arbor



# Unit 4

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## UNIT 4: CH' IYAAN / Food

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### GOAL:

To become knowledgeable about traditional Diné/ Navajo foods, its acquisition, processing and preparation.

### CONCEPT:

**Ts'ídá T'áá hó'ájit'éego** - self direction, self determination, perseverance, self-control

**Ats'íístah bee yá'áhoot'ééh** - healthy food makes a healthy body

### INTRODUCTION:

Preparing traditional Navajo food requires understanding, practice of identifying, obtaining, and processing the necessary ingredients. This may include gathering or cultivating of plant seeds, hunting, knowing butchering procedures, and processing the raw material. It may require knowing about appropriate seasonal availability and/or restrictions. The process for preparing the food can be arduous, requiring patience and perseverance. Protocol and prayers or offerings of thankfulness are always followed.

### BACKGROUND INFORMATION:

**Ch'iyáán Baahane'**

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### TOPICS:

- I. Vegetables
- II. Meat
- III. Dairy Products

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### OBJECTIVES:

#### I. NANISE' / VEGETABLES

##### A. CORN - Naadáá'

The student will:

- Be able to differentiate secular and ceremonial uses of corn
- Become knowledgeable of the types of corn products
  - Roast corn: **Naadá'ást'éí**
  - Fresh steamed corn: **Łeeyi' shibéézh**
  - Dried steamed corn: **Neeshjizhii**
  - Blue corn pancakes: **Naadáá' doot'izhí abe' beeneezmasí**
  - Navajo corn cake: **Alkaad**
  - Biscuit: **Bááh nímazí**
  - Tortilla: **Náneeskaadí**
  - Fried Bread: **Dahdínfilghaazh**
  - Kneel down bread: **Nitsidigo'í**
  - Corn coffee mate: **Ts'áárbéí**
  - Blue corn patties: **Baa doot'izhí**
  - Piki: **Tsá'ást'éí**
  - Blue corn dumpling: **Naadáá' doot'izhí k'íneeshbízhii**
  - Corn mush: **Taa'niil or tanaashgiizh**
  - Gruel: **Bii'ool'ééí**

- Noodles / dumpling: K'íneeshbízhii
- Blue cornmeal popsicle: Dayistin
- Be able to demonstrate the preparation for use of corn products.

#### **B. OTHER VEGETABLES/ Nanise'**

**The student will:**

- Be able to relate the types of other vegetables
- Be able to tell of their preparation and uses

#### **C. NUTS, SEEDS, AND FRUITS/ Neeshch'íí', álástsii', dóó nanise' bineest'á'**

**The student will:**

- Be able to name at least four nuts, seeds or fruits; for example,
- Indian rice grass: T'í'ohdei
- Rice: Alóós
- Pinons: Neeshch'íí'
- Peanuts: Neeshch'íí' báhá
- Pumpkin seed: Naayí'í bik'óó'

### **II. ATSI' / MEAT**

#### **A. DOMESTIC**

**The student will:**

- Be able to name at least four domestic animals which provide meat for food such as:
- Goat meat: T'í'í' bitsí'
- Mutton: Dibé bitsí'
- Beef: Béégashii bitsí'
- Chicken: Na'ahóóhai
- Become familiar with the preparation and uses of meat of domestic animals.

#### **B. NON - DOMESTIC**

**The student will:**

- Become knowledgeable of the types of non-domestic meats, such as
- Venison: Błłh bitsí'
- Elk: Dzééh bitsí'
- Wild turkey: Tązhii
- Porcupine: Dahsání
- Squirrel: Tsidit'inii
- Prairie dog: Dłóó'
- Jack rabbit: Gahtsoh
- Inquire into the preparation for use preparation for use

### **III. DAIRY PRODUCTS**

**The student will:**

- Be able to tell of the types of dairy products produced by domestic animals
- Goat milk: T'í'í' bibe'
- Sheep milk: Dibé bibe'
- Cheese: Géeso
- Cow milk: Béégashii bibe'

### **ACTIVITIES**

#### **I. FOOD PREPARATION**

**Yibéézh:** Boiling

**Yideezígíí:** Broiling

- Yit'ees: Roasting  
 Eekánígíí: Baking  
 Yit'ees: Frying  
 Drying/Smoking: Biya'diilk'áá'
- II. PRESERVATION TECHNIQUES
- Yibéézh: Boiling  
 Yideezígíí: Broiling  
 Yit'ees: Roasting  
 Eekánígíí: Baking  
 Yit'ees: Frying  
 Biya'diilk'ááh: Drying/Smoking

## VOCABULARY

- Naadáá' ást'éf: Roast corn  
 Łeeyi' shibéézh: Fresh steamed corn :  
 Neeshjizhii: Dried steamed corn  
 Naadáá' doot'izhí abe' bee neezmasí: Blue corn pancakes  
 Alkaad: Navajo corn cake  
 Bááh nímazí: Biscuit  
 Náneeskaadí: Tortilla  
 Nitsidigo'í: Kneel down bread  
 Ts'áá'béí: Corn coffee mate  
 Baa doot'izhí: Blue corn patties  
 Tsá'ást'éf: Piki  
 Naadáá' doot'izhí k'íneeshbízhii: Blue corn dumpling  
 Taa'niil: Corn mush  
 Bii'ool'éél: Gruel  
 K'íneeshbízhii: Noodles/dumpling  
 Dayistin: Blue cornmeal popsicle  
 T'ohdei: Indian rice grass  
 Alóós: Rice  
 Neeshch'íí': Pinons  
 Neeshch'íí' báhá: Peanuts  
 T'ízi bitsí': Goat meat  
 Dibe bitsí': Mutton  
 Béégashii: Beef  
 Na'ahóóhai: Chicken  
 Biih bitsí': Venison  
 Dzééh bitsí': Elk  
 Tazhii: Wild turkey  
 Dahsání: Porcupine  
 Tsidit'inii: Squirrel  
 Díłłó': Prairie dog  
 Gahtsoh: Jack rabbit  
 T'ízi bibe': Goat milk  
 Dibe' bibe': Sheep milk  
 Géeso: Cheese  
 Béégashii bibe': Cow milk

# *Unit 5*

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## UNIT 5: éé' / Clothing, Dress

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### GOAL:

To become knowledgeable of clothing used in Diné Traditional Way of Life as well as the influences of other cultures on Navajo dress.

### CONCEPT:

**Bííyis** - positive self-image

**Beert'é** - to suit

**Beelyaa** - to complete (a look), becoming

**Hazhdít'é** - properly and appropriately dressed

### INTRODUCTION:

Clothing helps the individual define his identity and character. It also defines his role in the family, his community and environment.

### BACKGROUND INFORMATION:

éé' BaaHane'

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### TOPICS:

- I. Traditional Clothing
  - II. Contemporary Clothing
  - III. Hairstyles
  - IV. Jewelry
  - V. Economics
  - VI. Health and Safety
- 

### OBJECTIVES:

#### I. TRADITIONAL

The Student will:

- Learn to identify the various construction of patterns, designs, texture of material used in making clothes.
- Learn about the traditional types of clothing.
- Identify appropriate styles of clothing for different occasions.
- Learn to wear appropriate clothing to fit the season and the weather.
- Become aware of the different adopted styles.
- Learn stories connected with various types of clothing.
- Know and explain the traditional use of clothing.
- Become familiar with the influences of Pueblo, Spaniard, and American styles of dress on Navajo clothing.
- Study several wardrobes and distinguish the different types.

### **A. Women's Clothing**

#### **The student will:**

- Discuss the biil (rug dress) weaving process.
- Know the history of biil (rug dress).
- Learn the cultural symbols woven into sashbelt designs.
- Be able to demonstrate traditional attire worn on special occasions:
  1. Moccasins - Kélchí
  2. Leggings - Ké nitsáá
  3. Pleated skirt - Tʼaakaʼ noot'ishgo k'énásdood
  4. Rug dress - Biil éé'
  5. Velveteen blouse - Deji' éé' dishoógíí
  6. Shoulder wraps -
  7. Buckskin dress - Bìih bikágí éé'
  8. Gathered skirt - Tʼaakaʼ noot'ishígíí
  9. Scarf - Ch'ah
  10. Shawl/Bee bíkádžíis zaaz
  11. Pendleton Blanket - Dáábala, jááníí (Bee bíkádžíiszaaz)

### **B. Men's Clothing**

#### **The student will:**

- Study the male styles of clothing.
- Learn the significant meaning of the sashbelt.
- Understand that traditional attire worn on special occasions.
  1. Velveteen shirt - Deji' éé' dishoógíí
  2. Breech cloth - Tʼ'eestsooz
  3. Buckskin shirt/pants - Bìih bikágí éé'
  4. Headband - Ch'ah
  5. Moccasins - Kélchí
  6. Leggings( breeches)
  7. Sashbelt - Jáánízhí (sash for leggings)
  8. Socks - Yistré, kétiil
  9. Concho Belt - Sis tígaf'
  10. Robe - Beeldládi (Bee bíkádžíiszaaz)

## **II. CONTEMPORARY**

#### **The student will:**

- Learn to identify the various construction of patterns, designs, texture in material used in making of clothing.
- Identify appropriate styles of clothing for different occasions.
- Learn to wear appropriate clothing to fit the season and the weather.
- Become familiar with the influence of Pueblo, Spaniard, and American styles of dress on Navajo clothing.

### **A. Women**

#### **The Student will:**

Study contemporary clothing for women:

- Dress - Hadiil'éé'
- Skirt - Tʼaakaʼ

- Shirt - Deji'ée'
- Tops - Deji'ée'
- Pants - Tr'aaji'ée'

Different dress styles:

- Fashionably - Bii'dzistaago ha'dít'é
- Western - Akariijí ha'dít'é
- Cultural - É'él'í' k'ehgo ha'dít'é
- Sporty - Zhq' k'ehgo ha'dít'é
- Casual - T'áá ákwíjǐ éé'

## B. Men

The student will:

- Study the male styles of clothing.
- Study and identify the various construction of patterns, designs and texture of material used in making clothes.
- Learn to wear appropriate clothing to fit the season and the weather.
- Identify appropriate styles of clothing for different occasion.
- Become aware of the different adopted styles.

Shirts:

- Ribbon - Deji' éé' lashdóón bee naashch'aa'ígíí
- Western - Akariijí ha dít'é
- Sports - Zhq' k'ehgo ha'dít'é
- Casual - T'áá ákwíjǐ éé'
- Jacket - Éétsoh
- Coat - Éétsoh
- Sweater - Éé naats'opdii
- Vest - Dahni'd'oshq'ii

Shoes - Ké

- Casual - T'áá ákwíjǐ kéhígíí
- Cowboy Boots - Ké nídoots'ósí
- Sandals - Kégiish haazt'i'í
- Street Shoes - Ké
- Tennis shoes - Ké jeehé

Hats

- Felt - Ch'ah
- Straw - Ch'ah k'í'í
- Cap - Ch'ah bitáá' adeez'áhá
- Become familiar with various types of jewelry.
- Learn to appreciate the value of Indian jewelry.
- Know the history of jewelry (silver, turquoise):

1. Bolo Tie - Ázéédéélyéhé
2. Neck Tie - Zéédéérdóí
3. Choker - Yoo' be'estihí
4. Bracelet - Látsíní
5. Belt - Sis



### III. HAIR STYLES

#### The Student will:

- Become familiar with the story of the long hairstyle for the female and male.
- Learn that yucca root is a significant hair care product.
- Understand the significance of traditional long hair style representing male and female rain.
- Learn the difference of the significant representation of the male and female hair knot.
- Become familiar with the Bé'ézhóó' and how it is used to brush hair on a particular occasion.
- Learn about styles and hair care:
  1. Hair length - long/short - Nineez / áts'ísi
  2. Bun (hair knot) - Tsiiyéé
  3. Loose - K'fhineestah
  4. Braided - Yishbizh
- Learn about contemporary hairstyles for women
  1. Bun (Hair knot) - Tsiiyéé
  2. Loose - K'fhineestah
  3. Braided - Yishbizh
  4. Permed - Yishch'il
  5. Hair Dye - Tsiighá yiilzhí'
  6. Hair cut - Tsii' k'égizh
  7. Wig - Tsiigháshchífn

### IV. JEWELRY

#### The student will:

- Identify various types of jewelry.
- Learn to appreciate the amount of time, effort and creativity that goes into Indian jewelry.
- Know the history of jewelry (silver, turquoise).
  1. Necklace
  2. Bracelet
  3. Earrings
  4. Ring
  5. Pins
  6. Silver Buttons
  7. Concho Belt
  8. Sash Belt
  9. Hair Ties
  10. Barrettes
- Learn about the different styles of jewelry making, i.e. inlay, overlay, casting, sand cast, shadow box and traditional needle point.
- Learn that materials effect the quality of the jewelry.
- Learn to distinguish men's jewelry from women's such as k'eet'oh, dahna'ayizii, etc.
  1. Necklace - Yo'
  2. Bow guards - K'eet'oh
  3. Rings - Yoostsah
  4. Bracelets - Látsiní

5. Silver Buttons - Yoo' nitchíní
6. Pouch - Dahna'ayizii
7. Concho Belt - Sis tígáí
8. Headband - Ch'ah binázt'i'í
9. Sashbelt - Sis richí'í
10. Earrings - Jaat'óó
11. Pins - Ardanát'íhí
12. Hair string - Tsiit'óó

## V. ECONOMICS

The student will:

- Learn how to budget.
- Understand the importance of trading, selling, bartering and purchasing:
  1. Pawn - Aahni'ilyé
  2. Trade - Argháá' ályé, ideená
  3. Sell - Na'iini'
  4. Barter - Biniyé athazh''deet'aah
  5. Buying/purchasing - Na'iini'
- Become familiar with cost value of purchasing and marketing.

## VI. HEALTH AND SAFETY

The student will:

- Develop self awareness by knowing the appropriate dress for different occasion.
- Learn the importance of personal hygiene and health care.
- Learn the importance of caring for clothing.
- Strive to be healthy physically, mentally, and spiritually.

## ACTIVITY:

Become familiar with appropriate attire through displays and dressing dolls (models).

## VOCABULARY:

- Yo': Necklace
- k'eet'oh: Bow guards
- Yoostsah: Rings
- Látsíní; Bracelets
- Yoo' nitchíní: Silver Buttons
- Dahna'ayizii: Pouch
- Sis tígáí: Concho Belt
- Ch'ah binázt'i'í: Headband
- Sisrichí'í: Sashbelt
- Jaat'óó: Earrings
- Ardanát'íhí: Pins
- Tsiit'óó: Hair string
- Aahni'ilyé: Pawn
- Argháá' ályé, ideená: Trade
- Na'iini': Sell
- Athazh'deet'aah: Barter
- Na'iini': Buying/purchasing

# Unit 6

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## UNIT 6: NIHE'IINA' BITS' ÁÁDÓÓ NA'ACH' AĀH BEE ÁK' IHALTA' - Arts and Crafts

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### GOAL:

To become knowledgeable of the aesthetic, cultural and financial value of Navajo Arts and Crafts.

### CONCEPTS:

Na'ach'aĀh - creativity, expression of beauty.

Ó'ool'ííł - tradition handiwork

Choo'ííldoo - utilitarian (multi-use, i.e., home, ceremony, decoration)

### INTRODUCTION:

The arts and crafts of the Navajo are not only appreciated for their beauty, but also for their practical purposes. For example, they pottery may be used as a kitchen implement, as a water jug and also as a sacred drum to be used in the Enemy Way or Nidáá'.

### BACKGROUND INFORMATION:

Ná'ach'aĀh Baa hane'

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### TOPICS:

Pottery

Wood Carving

Moccasin making

Painting

Weaving

Sand Painting

Basket Making

Silversmithing

Beading

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### OBJECTIVES:

#### POTTERY /łeets'aa'

##### Origin story

##### The student will:

- Identify Diné pottery styles and purposes.
- Identify the uses of Diné pottery.
- Identify the materials used in pinon pitch.
- State three types of pottery and it's use; i.e. pipe, drum, food.
- Learn the difference between Anasazi pots and Diné pottery.

##### Rules and Restrictions:

- Do not disturb Anasazi bones or other belongings. If you do enter their dwellings, always exit the same way you entered.
- Do not pick Anasazi pots herd.
- Do not copy their drawings/designs.

### Types and Design:

According to the Franciscan Fathers' Ethnologic Dictionary of Navajo, major classification of Diné pottery include pipes, drums, cooking pots, spoons/dippers, water pots (canteens) and bowls or crucibles (melting pot).

### Tools:

- **Tsé daashjée'** - Mano: for grinding the clay used in pottery making.
- **Tsé daashch'íní** - Matate: for grinding the clay used in pottery making.
- **Naadǫ'ástsiin** - Corncob: to smooth the exterior and sometimes the interior.
- **Tsé áwózi tó nabismázígíí** - Water-worn pebble: for smoothing and polishing.
- **Adee ts'iil** - Gourd piece: to smooth the inside surface of the pottery.

## ACTIVITIES

## VOCABULARY

- **Tsé daashjée'** - Mano
- **Tsé daashch'íní** - Matate
- **Naadǫ'ástsiin** - Corncob
- **Tsé áwózi tó nabismázígíí**
- **Adee ts'iil** - Gourd piece

## WEAVING / At'ó

### The student will:

- Become knowledgeable about the oral history of how Diné were given the art of rugs by the Holy People.
- Learn about the different styles of Diné rugs.
- Learn about the uses of Diné rugs.

### Rules and Restrictions:

A rug must not be perfected. There must be an opening left so that the creativity of the Holy People may have the freedom to move and breathe. Pictorial weavers of ceremonial symbols and characters such as Ye'ii must be sanctioned by a ceremony in order to be able to reproduce them in design, and thereafter periodically have a prayer over them.

## VOCABULARY

Tá dígéésh - Shearing  
Yiigis - Cleaning/washing  
Hanilchaad - Carding  
Yidiz - Spinning  
Yiil chífh - Dyeing wool  
Dah'iist'ó - Loom  
Bee ha'nilchaadí - Carder  
Bee adizí - Spindle  
Naanoolzhee' - Warp  
Bee adzooi' - Batten comb  
Bee ak'f'nílt'ish - Batten

## BASKETRY/Ts'aa' Yist'ó

The ceremonial basket has been referred to as a "covenant" basket because of its multi-uses in secular and sacred matters. It is used as a dahnídiikááh (holder or container of sacred paraphernalia). It serves as a drum (when the basket is placed up side down) in a nine night ceremony and chant or as a holder of water in a purification ceremony. It is also used as a container of the mush used in the traditional wedding ceremony. The basket is also used as a decorative object.

### The student will:

- Learn the origin story of the Diné basket.
- Learn the symbolism of the design woven into the Diné basket.
- Become knowledgeable of the uses for the basket.
- Be able to recount the process of making the basket.
- Be able to name the plants used for dyeing the designs of the basket.

### Rules and Restrictions:

- One must never invert the basket and place it on their head.
- The basket must not be used as a drum outside of a ceremony.
- The basket must not be spun otherwise the individual leaves him/herself vulnerable to spells of dizziness.
- The basket should not be punctured through the center coil lest you puncture your own thought processes.
- Never work on the basket while on your menses. Purify self before resuming work.

### Types and Designs:

The Navajo ceremonial basket has one design representing rainbow (naats'íílid), mountains (dzíł), male clouds (nítsá biká'), early

### Types and Designs: Diné Rugs

Information taken from Navajo Arts and Crafts, 1983.

- Lukachukai - Yeibichai type, large in size
- Shiprock - Yeibichai, not large in size
- Teec Nos Pos - intricate, bright colors, broad border.
- Crystal - early style; red in color, borders, crosses, diamonds used. Late style; vegetable dyes, banded in straight or wavy lines.
- Chinle - vegetable and aniline dye; borderless, stripes and hands as well as serrated designs used.
- Wide Ruins - pastel vegetable dyes, natural gray and white.
- Two Grey Hills - intricate geometric, natural wool used with white, brown, gray and black, very light in weight and fine tapestry.
- Ganado - geometric crosses and diamonds set against a deep red background.
- Coal Mine Mesa - storm patterns characterized by raised outline.

#### Sis tich'í - Sashbelt

Sashbelts have multi-uses. Besides being used as an article of dress, it may also serve as a girdle and was used as a brace when a woman was birthing.

#### Ak'idah'a'nií - Saddle Blankets

Biil éé' - (rug dress), vest

Decorative Arts - Ojo de Dios with Navajo design.

Braiding - of bullwhips, cinch straps and bridles.

## ACTIVITIES

### Preparation:

- Tá dígéesh - Shearing
- Yiigis - Cleaning/washing
- Hanilchaad - Carding
- Yidiz - Spinning
- Yiil chííh - Dyeing wool

### Tools:

- Dah'iist'ó - Loom
- Bee ha'nilchaadí - Carder
- Bee adizí - Spindle
- Naanoolzhee' - Warp
- Bee ak'í'nílt'ish - Batten
- Atr'ótsin - Loom crossbeam
- Dahneilo'í - Tension bar
- Bee adzoolí - Batten comb

dawn light (haashch'ééti'í bé ats'os) (plumé of Talking God). The colors of the basket design are characteristically white, black and brown.

Other basketry forms include the water jug or the pitch basket bottle. Pinon pitch is used to cover the basket so that it can hold water. In both the wedding basket and the water jug, the opening at the beginning and at the top of the water jug are the same.

**Tools:**

- Knife to cut the sumac
- Awl or ice chipper to use in sewing

**ACTIVITIES**

Preparation of the material for making the basket

- Gathering the sumac
- Splitting the sumac
- Dyeing the sumac
- Coiling the sumac bunch and begin sewing

**VOCABULARY**

- Chitchin - Sumac berries
- Tsah - Awl

**SILVERSMITHING/Atsid**

Silversmithing has been used for centuries. They are made for wealth, security, appearance, artistry and strength. Generally speaking, silversmithing was introduced to Diné perhaps as early as 1840 to as late as 1868. There are accounts of Navajo dressed in silver finery at Fort Sumner. There is even reference made to Navajo rarely being seen without silver jewelry as early as 1795 according to an account by a Fernando de Chacon.

**The student will:**

- Learn about the history of how Diné obtained the art of silversmithing.
- Be able to distinguish between the old style to contemporary style.
- Be able to determine base metals such as German silver, brass and copper used in the place of silver.
- Learn about the different types of stones compatible for use with silver, i.e. turquoise, white shell, jet, abalone, pearl and coral.

**Types and Designs:**

Besides jewelry such as squash blossom, silver crosses, concho belts, bow guards and other items of silvercraft include silver embellished saddles, bridles and bits.



### Tools:

- Bikí atsidí: Anvil
- Bee na'ach'ąąhí: Stamps
- Bee atsidí: Hammer (mallet)
- Bee ach'iishí: Saw
- Bee adilyíhí: Torch
- Bikáá' ahída' diiljeehé: Braising Board
- Yoostsah bee bí' neel' ąąhí: Ring Mangler
- Látsíní bee bí' neel' ąąhí: Bracelet Mangler
- Bee adil kọphí: File
- Bee ahída' diil jeehí: Solder

### ACTIVITIES

### VOCABULARY

- Bikí atsidí: Anvil
- Bee na'ach'ąąhí: Stamps
- Bee atsidí: Hammer (mallet)
- Bee ach'iishí: Saw
- Bee adilyíhí: Torch
- Bikáá' ahída' diiljeehé: Braising Board
- Yoostsah bee bí' neel' ąąhí: Ring Mangler
- Látsíní bee bí' neel' ąąhí: Bracelet Mangler
- Bee adil kọphí: File
- Bee ahída' diil jeehí: Solder

### WOOD CRAFT/CRADLEBOARD: Awééts'áál

Cradleboards have been in use as baby's crib for centuries. They are made for endurance, to ensure emotional security and to provide the perfect perch for looking out into the world, thereby strengthening cognitive development.

#### The student will:

- Learn the history of the first cradleboard.
- Describe the significance of two Diné child rearing customs that are intended to make Diné children realize they are special, i.e. cradleboard, baby's first laugh.
- Learn the symbolism for each piece of the cradleboard.
- Become knowledgeable of the specific materials used in making a cradleboard and why.

- Become knowledgeable of the process for making and preparing a cradleboard for use.

#### **Rules and Restrictions: Cradleboard**

- The cradleboard is made specifically for a person and should not be loaned out indiscriminately even within a family.
- The making of a cradleboard is symbolic of rainbow, sunbeams, black cloud, lightning bolt and as such is made with very specific materials and special prayer.
- A cradleboard is always dismantled after each use.

#### **Rules and Restrictions: Woodcraft -**

- Never use wood from a tree struck by lightning, broken by winds or against which a bear had rubbed because it is thought to be injurious and therefore prohibited.

#### **Types and Design:**

The materials used in a cradleboard are specified and the design is uniform due to it's origin story.

#### **Tools:**

- Tsin: Wood
- Bììh bikágí: Deer hide
- Naak'aat'áhá: Cloth

### **ACTIVITIES**

### **VOCABULARY**

- Aweets'áál: Cradleboard
- Tsin: Wood
- Bììh bikágí: Deer hide
- Naak'aat'áhá: Cloth

#### **MOCCASIN - Kéché**

Traditionally, moccasins are made from skin of various animals: cowhide for soles, buckskin for uppers and sinew for sewing. According to the origin story, the sole was to be made from the neck skin of the badger, the upper from deerskin and sinew for sewing was to come from the back of the mountain sheep.

#### **The student will:**

- Become knowledgeable about the making of moccasins.

- Learn the origin story of how moccasin was given to Diné.

#### **Rules and Restrictions:**

- Ké nitsaá is your identity and should always be worn when praying or having a ceremony, the gods will recognize you by this.
- Only the hide of a young deer which was never wounded (doo k'aak'ehii) was used in the making of the moccasin.

#### **Types and Design:**

Traditionally, women and men's style of moccasin are basically the same, i.e. ankle high.

However, there is a style of men's moccasin which is longer and is extended another four inches on the leg.

The Ké nitsaá (big shoe) or wrap around boots are made specially for a particular person and becomes her signature possession.

#### **Tools/Materials:**

- Akar: Rawhide
- Abaní: Buckskin
- Bee ná'alkadí: Sinew or nylon thread
- Tsah: Awl

#### **ACTIVITIES:**

#### **VOCABULARY:**

- Nálkad: to sew, to stitch
- Kékar: sole (leather)
- Kélchí: upper moccasin
- Ats'id: sinew
- Akar: Rawhide
- Abaní: Buckskin
- Bee ná'alkadí: Sinew or nylon thread
- Tsah: Awl

#### **BEADS/Yoo'**

Beads are mainly decorative. They come in many forms and from many sources. They may be made from glass, stones, natural berry seeds, animal quill, bones or tusks.

#### **The student will:**

- Learn of the many types of beads available.
- Demonstrate setting up a loom for beadwork.

- Complete a beadwork piece of art.
- Learn that yoo' beads represent life, thinking, self-identity, confidence.

#### **Rules and Restrictions:**

- If a medicine man gives you a bead after a particular ceremony, no one else may wear your hat or use your hair tie.
- One must take special care in valuing their jewelry.

#### **Types and Designs:**

- Yoo' nímazí: round beads
- Yootchíí ts'óóz: tubular coral beads
- Yoo' tichí'í: coral
- Yootgai: white shell beads
- Doot'izhii: turquoise
- Názhahá: squash blossom
- Diichíí: abalone

#### **Tools:**

- Bee agháda'a'níí: Pump drill
- Bee ach'iishí: Saw
- Yoo' bee yit'eeshí: Beading Thread

#### **ACTIVITIES:**

#### **VOCABULARY:**

- Yoo' nímazí: round beads
- Yootchíí ts'óóz: tubular coral beads
- Yoo' tichí'í: coral
- Yootgai: white shell beads
- Doot'izhii: turquoise
- Názhahá: squash blossom
- Diichíí: abalone
- Bee agháda'a'níí: Pump drill
- Bee ach'iishí: Saw
- Yoo' bee yit'eeshí: Beading thread

#### **SANDPAINTING / likááh**

Sandpaintings have not only aesthetic beauty but also represent the power and strength of the Holy People replicated in the painting. These are made on the floor, inside the hooghan, and are used only once. After this one use, the painting is erased, mixed with sand, taken out of the building and

deposited to the north. Today, artists sell sandpainting pictures but these are not exact replications of religious rendering.

**The student will:**

- Learn that sandpaintings are considered sacred and are not to be made indiscriminately.
- Demonstrate an art project where various objects are used as colors.
- Learn that there is no paint or painting involved, no brush, no fluid medium.

**Rules and Restrictions:**

- Never replicate sandpainting in detail outside of a ceremony.
- Should not be made for commercial use.
- Never work on sandpainting when you are pregnant, or for a male, when your wife is pregnant.

**Types and Design:**

There are different types of sandpaintings for different ceremonies. They may vary from a single symbol, such as circular Sun, with its turquoise mask. Or, the circle of the Moon, wearing its white shell mask, and guarded on the four directions by snakes, Foster, Kenneth, Navajo Sand Paintings, Navajo Tribal Museum, May 1964. Others may become very elaborate. All depict exploits of the Holy People taken from oral tradition.

**Tools:**

- Bee ak'íníltish: Batten
- Séí: Sand
- Bee ak'áhá: Grinding stone
- Bee na'achąąh bee naakáhá: Palette

**ACTIVITIES:**

**VOCABULARY:**

- líkááh: Sandpainting
- Bee ak'íní ltish: Batten
- Séí: Sand
- Bee ak'áhá: Grinding stone
- Bee na'ach'ąąn bee naakáhá: Palette

# *Unit 7*

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## UNIT 7: HALÍÍ' / Livestock - Domestic Animals

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### GOAL:

To become knowledgeable of the significant role that animals play in an individual person's preparation for life.

### CONCEPTS:

Yaa' áhályá: care and responsibility

Yaahóyá: to respect, appreciate and uphold

liná yaanitsékees: planning for the future

Yishqoh: to train, to tame

### INTRODUCTION:

Halíí is not only livestock but may include pets of other types such as dogs, ducks, rabbits, etc. Having a pet teaches one to nurture and take responsibility for another being. The Hozhóójí prayer addresses home (exterior/interior) and livestock. It teaches the importance of care, the values placed on and sacredness of domestic animals. It will teach children and grandchildren a way of life. Caring for animals makes one happy energetic and mentally strong.

### BACKGROUND INFORMATION:

Naaldlooshii Baahane'

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### TOPICS:

- I. Origin
  - II. Animal Science
  - III. Economy
  - VI. Government
- 

### OBJECTIVES:

#### I. ORIGIN

The student will:

- Understand the origins of animals.
- Understand the traditional values and sacredness of animals.
- Understand the importance of cultural restrictions involved in handling and interacting with animals, e.g., traditional ceremonies, hunting, personal hygiene.

#### II. ANIMAL SCIENCE

The student will:

- Know the animals common to the reservation.
- Study the importance of animal use.
- Distinguish the difference between pet animals, domestic animals, wild animals and animals introduced from other places.
- Know the importance of animal survival.

- Learn the proper care of livestock and pets.
- Identify the habitats of major Reservation animals.
- Study the anatomy of livestock.

### III. ECONOMY

The student will:

- Distinguish the difference between pet animals, domestic animals, wild animals and animals introduced from other places.
- Recount various ways of animal use and purposes, i.e. farming, sports, transportation, recreation and traditional ceremonies.

### IV. GOVERNMENT

The Student will:

- Learn how the federal government regulates range management through issuance of grazing rights and permits.
- Determine that the Navajo Nation recognizes ownership through the branding, earmarking and tagging of livestock.
- Recognize that jurisdictional problems exist within the tribe and between the states and the federal government.
- Become cognizant of current issues effecting the daily Diné Way of Life, i.e. Bennett Freeze area, Navajo-Hopi land dispute, local empowerment.

## ACTIVITIES

## VOCABULARY

Dibé - Sheep  
 Tł'izí - Goats  
 Béégashii - Cattle  
 Łíí' - Horse  
 Télíi - Donkey  
 Dzaanééz - Mule  
 Łééchąą'í - Dog  
 Mósí - Cat



# Unit 8

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## UNIT 8: DA'ALCHINII/Wild Animals

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### GOAL:

To impart Diné oral traditional knowledge about mammals which have significance in songs, prayers and healing ceremonies.

### CONCEPTS:

Hodilzin - respect,

Bahasti' - to exercise restraint, control

Bee haz'áanii - rules and restrictions,

Nahaghá hadaax't'é áná'oodliit - healing occurs through ceremonies

### INTRODUCTION:

Animals were placed on Mother Earth for a purpose. Besides providing food and clothing, they are also used in ceremonial ways. Due to their use for ceremonial purposes, stringent rules and restrictions prevail.

### BACKGROUND INFORMATION:

Da'at'chinii Baa hane'

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### TOPICS:

- I. Habitat
  - II. Uses
  - III. Rules and Restrictions
  - IV. Activities
  - V. Vocabulary
- 

### OBJECTIVES:

#### I. HABITAT

The student will:

- Identify the characteristics of animals particular to the reservation by type, i.e. small animals, game animals, etc.
- Be able to describe the environment in which animals particular to the reservation reside.

#### II. USES

The student will:

- Identify common undomesticated mammals that inhabit the Navajo reservation.
- Be able to tell of the reproductive patterns of these mammals.
- Describe the usefulness of the animals that inhabit the Navajo reservation
- Become aware that not all mammals are used for ceremonial purposes.
- Identify the types of uses, i.e. food, clothing, ceremonial purposes, for the wild animals.
- Be able to differentiate clothing by their specific use, for example,

1. Traditional
  2. Ceremonial, as in initiation of warriors.
  3. Blessing Way ceremony
  4. Summer / Winter Clothing
- Be able to name four animals whose furs are used in winter clothing, i.e.
    1. Flying squirrel: **Dloziłgai**
    2. Raccoon: **Tábaah mą'ii**
    3. Beaver: **Chaa'**
    4. Skink: **Gółízhii**
  - Be able to identify the animal skins used as clothing for special ceremonial use, i.e.
    1. Bobcat: **Náshdółbái**
    2. Badger: **Nahashch'id'**
    3. Raccoon: **Tábaah mą'ii**
  - Be able to identify those animals which are used for food only, i.e.
    1. Wild horse: **Łíí' ałchiní**
    2. Burros: **Téłii ałchiní**
    3. Pronghorn: **Jádí**
    4. Prairie Dog: **Dlóó'**
    5. Rabbit, cottontail: **Gah**
    6. Jackrabbit: **Gahtsoh**
  - Be able to understand that some animals are considered sacred, yet are also used for food, i.e.
    1. Bighorn sheep: **Tsétah dibé**
    2. Mule deer: **Bíih**
    3. Elk: **Dzééh**
    4. Antelope: **Jádí**
    5. Beaver: **Chaa'**
  - Be able to inquire into what tools and/or implements are derived from animals.

### III. RULES AND RESTRICTIONS

The student will:

- Be able to understand that there are cultural restrictions which regulate the handling of animals.
- Be able to discuss reasons why some mammals represent a very powerful image due to their mention in sacred songs and prayers.
- Explore or research reasons why women are not allowed to hunt.
- Learn rules regarding seasonal restrictions.
- Demonstrate or tell of care and responsibilities taken for mammals.
- Understand that the Navajo Nation, state and federal laws regulate and protect certain wild animals and birds.
- Research laws which regulate the taking or non-taking of animals, i.e. hunting procedures, numbers to kill, etc.

- Research laws which regulate the taking or non-taking of animals, i.e. hunting procedures, numbers to kill, etc.
- Be able to discuss the intent of the American Indian Religious Freedom Act.
- Will be able to discuss the pros and cons behind the Hopi's annual gathering of eaglets.

## ACTIVITIES

## VOCABULARY

Hane' - Story  
 Sin - Song  
 Sodizin- Prayer  
 Mn a'iiĩtsoi - Kit fox  
 Shashtso - Grizzly Bear  
 hashzhSiin - Black Bear  
 Náshdóí tsoh - Mountain lion  
 Dloziĩgai - Flying squirrel  
 Tábaah mą'ii - Raccoon  
 Chaa' - Beaver  
 Góliĩzhii - Skink  
 Náshdóíĩbái - Bobcat  
 Nahashch'id - Badger  
 Łii' aĩchiniĩ - Wild horse  
 Télii aĩchiniĩ - Burros  
 Jádí - Pronghorn  
 Dlóó' - Prairie Dog  
 Gah - Rabbit, cottontail  
 Gahtsoh - Jackrabbit  
 Tsétah dibé - Bighorn sheep  
 Biih - Mule deer  
 Dzééh - Elk  
 Jádí - Antelope

# *Unit 9*

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## UNIT 9: NANISE' ÁÁT'EEŁ II/ Botany

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### GOAL:

To become knowledgeable of plants used in Diné Traditional Way of Life

### CONCEPTS:

Baanáá'iinih - to place offering in thankfulness,

Bee hadaart'é ní'doodleet - to heal,

Aah'ádool níít - to use functionally, internally and/or externally

### INTRODUCTION:

Nanise' (plants, roots, fruits and herbs etc.) have always been a very important part of the life of Diné. It has been used medicinally, as food, as spices, as dyeing agents, to name a few uses. Some are also used by spiritualists in healing ceremonies. Always, a prayer of thankfulness and special offering is given when gathering herbs.

### BACKGROUND INFORMATION:

Nanise' baa hane'

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### TOPICS:

- I. Uses
  - II. Rules and Restrictions
- 

### OBJECTIVES:

#### I. USES

##### A. Ceremonial

The student will:

- Become knowledgeable about Diné usage of native plants for ceremonial use.
- Identify at least two plants and herbs used for medicine.
- Identify two plants and herb used for traditional ceremonies.
- Become familiar with ceremonial remedies for symptoms.
- Study natural medicine and herbs for animal treatment.
- Learn about the importance of herbs, plants, plant roots used by Navajos for medicine.

##### B. Functional (food, spices, utensils, tools, recreational)

The student will:

- Become knowledgeable about usage of Native plants.
- Learn Navajo names for a minimum of four edible plants:
  - 1. Yucca fruit
  - 2. Hosh
  - 3. Peaches
  - 4. Juniper berries
  - 5. Wild plum
- Learn how to plant edible plant seeds
- Study functional uses of traditional utensils/tools derived from plants:
  - 1. Utensils

2. Gourds
  3. Cooking Brushes
  4. Cooking Sticks
  5. Poker Sticks
  6. Hair Brushes
  7. Weaving Tools
- Study the use of plants for recreational equipment and activities:
    1. Tsidi
    2. Bows and Arrows
    3. Poles (Games)
    4. Ball (Shoe Game)
  - Learn the uses of two types of grain foods:
    1. Corn meal
    2. Wheat
  - Be able to identify at least five of the following vegetable plants:
    1. Corn
    2. Squash
    3. Wild Onions
    4. Beans
    5. Wild Carrots
    6. Wild Spinach
    7. Wild Potatoes
  - Learn how to make one of the following herb drinks.
    1. Navajo tea
    2. Sumac lemonade
  - Be able to identify plants that are used for dyes.
  - Identify plants which make particular colors.
  - Identify plant material used as insulation for building hooghans, táchééh (sweathouse), noo' (storage bins) etc.
  - Identify the available resources used in building and other common uses
  - Learn about different types of trees used for logs, i.e. logs, insulation, plants.

### **C. Safety: Poison Plants**

**The student will:**

- Be able to identify certain poisonous plants. In particular, those that cause blindness, death, unconsciousness and hallucinations.
- Learn about prevention and safety measures.

## **II. RULES AND RESTRICTIONS**

**The student will:**

- Accept that plants should not be picked indiscriminately.
- Demonstrate that an offering of thanksgiving is always given when we are going to use an herb for medicinal or spiritual purposes.
- Identify some plants and herbs used for medicine.
- Learn that seasons effect the potency or strength of herbs/plants.
- Learn about when to access or acquire certain plants.

## **ACTIVITIES**

**The student will:**

- Learn how to plant edible plant seeds.

- Learn Navajo names for each edible plant.
- Compile a picture model of the dyeing product.
- Work / Produce dyed yarn.
- Produce a rug using the dyed wool.
- Study Keish dye used on moccasins.
- Become aware of the uses of white clay to dye female moccasins.
- Become aware of the use of white clay to dye wool.
- Become aware of processing sheep skin.
- Study combining different colors to make another color.
- Demonstrate how to build fire from natural material.
- Identify plant materials used as insulations for building hogans, táchéé, storage bins, etc.
- Learn at least two traditional games.

## VOCABULARY

Tools made from nanise' / plants:

- Adee': Gourd
- Adístsiin: Cooking sticks
- Honeeshgish: Fire poker sticks
- Béézhóó': Hair brush
- Bee'atíróhí: Weaving tools

Recreational equipment:

- Tsidií: Sticks and dice game
- Itíí' dóó k'aa: Bow and Arrow
- Kéeshjéé': Shoe game
- Haa, bee'aditsií: Stick
- Tólasht'óshí: Yucca root ball
- Tsibaa: Hoops

Grains:

- Naadáá' ak'áán: Cornmeal
- T'oh naadáá': Wheat

Fruits:

- Tsá'aszi'niteelí bi hashk'aan: Yucca Fruit
- Hosh niteelí bineest'a': Cactus fruit
- Didzétsoh: Peaches
- Dzidze': Juniper berries

Vegetables

- Naadáá': Corn
- Naayizí: Squash
- T'ohchin: Wild onions
- Naa'ohí: Beans
- Chaasht'ezhiitsoh: Wild carrots
- Waa': Wild spinach
- Nímasii: Wild potatoes
- Haza'aleehtsoh: Wild celery

Beverages:

- Dééh: Navajo tea
- Chiiichin: Sumac lemonade



# Unit 10

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## UNIT 10: DINÉ BI KÉYAH / GEOGRAPHY

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### GOAL:

To become knowledgeable of places significant in oral tradition and Diné history.

### CONCEPT:

Kéyah yaa'ákonízindoo - to be aware of and to care for the land

Kéyah haghan át'é - "the land is your home"

Kéyah hamá át'é - "the land is your mother"

### INTRODUCTION:

Diné bi kéyah, (Navajo land) or the Navajo Reservation encompasses approximately fifteen (15) million acres which extends into northern part of Arizona the northwestern part of New Mexico and the southeastern portion of Utah. The various life zones within Siné bikéyah have helped sustain the People with its various types of game. It is also a repository of the oral tradition whereby the six sacred mountains set the boundaries of Dinétah. Diné bikeyah is considered very sacred, the earth is our mother and Diné are the keepers of the land.

### BACKGROUND INFORMATION:

Diné bi kéyah baa hane'

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### TOPICS :

- I. Origin
  - II. Physical Environment
  - III. Resources
  - IV. Government
- 

### OBJECTIVES:

#### I. ORIGIN:

**The student will:**

- Identify Huerfano Mesa as the home of the first man and first woman.
- Identify Gobernador Knob as the birth place and home of White Shell Woman .
- Define a pictograph and a petroglyph.
- Identify the sacred stone for each of the sacred mountains.
- Become aware of the Diné philosophy of the four cardinal directions.
- Be aware of the pilgrimage/ offerings to the sacred mountains.
- Be aware that there are songs and prayers for the mountains.
- Be aware of the creation story.
- Learn about Hajínéí.
- Identify the sacred mountains by name.

## II. PHYSICAL ENVIRONMENT

### The student will:

- Become aware that we respect the earth as 'Our Mother'.
- Give the location of Dinétah, Huerfano Mesa and Gobernador Knob.
- Identify Dinétah as the gathering place of the Diné and as their first home in the Four Corners area.
- Become aware of the east/west direction and its complementary elements of time.
- Become aware of south/north direction and its complementary representation of time and the seasons.
- Learn the boundaries of Diné Land:
- Learn that the Four Sacred Mountains symbolizes the home.
- Identify where the sacred mountains are on a map.
- Identify his/her home surrounding.
- Identify his/her school surrounding.
- Identify his/her community surrounding.
- Study language relating to geographical areas.
- Identify Canyon De Chelly, White House Ruins, Spider Rock, Window Rock, Shiprock.
- Become aware of the four basic elements. (Air, Water, Fire, and Earth)
- Learn about diversity of topography on Navajo Land. (Black Mesa, San Juan Basin)
- Seek background sacred knowledge of his/her home location, if any.
- Be aware of the food chain on the sacred mountains
- Study the soil
- Study natural vegetation associations.
- Identify the elevation of the six sacred mountains.
- Compare geographical make-up/plants/herbs on the sacred mountains.
- Identify animals that live on the sacred mountains.
- Know the names and meaning of each month.
- Learn that geography has direct influence on the seasonal lives of the people.
- Study the weather on the mountains and the reservations.

## III. RESOURCES

### A. Human

#### The student will:

- Study the livelihood of people - food, clothes, shelter, etc.
- Study the types of homes of other tribes (neighboring tribes).
- Study population per geographical areas.
- Study Navajo population by agency, age, education, voting and clans.
- Study Navajo chapters: size, population, economics, livestock, funding allocations, source of making a living and voting.
- Study Navajo Tribal election districts, livelihood, resources and services.
- Study employment on the Reservation.
- P & M    -NAPI    -BIA    -NMP    - Navajo Nation    Public Schools
- Peabody   -APS    - NFP   -Basha's   -Small Businesses/Private Entities
- Learn where there are medical facilities on the Navajo Reservation.
- Learn where there are educational facilities on the Navajo Reservation.

## **B. Natural**

### **The student will:**

- Study stream systems. (top and underground)
- Study water supply.
- Study manual labor of hauling water.
- Study that geography has direct influence on crop raising.
- Study the food people eat. (natural or contemporary)
- Study livestock, grazing, land capacity.
- Study that geography has direct influence on livestock raising.
- Study mineral and fossil fuel resources.
- Study energy development and solar.
- Study electric transmission lines, pipe lines and railroads.
- Study Navajo Tribal Utility Authority
- Study Navajo Irrigation Project
- Study Navajo Forest Industry
- Study national parks.

## **C. Economic**

### **The student will:**

- Study district grazing land management. (Feeding, domestic)
- Study different types of land use: BLO, private, checkerboard, customary grazing use, home site lease.
- Study the different types of insurance.
- Study recreational facilities:
  - Rainbow Bridge
  - Canyon De Chelly
  - Monument Valley
  - Chaco Canyon
  - Navajo Dam
  - Four Corners
  - Mesa Verde
  - Grand Canyon
- Identify the location of these site on a map

## **IV. GOVERNMENT**

### **The student will:**

- Become aware of jurisdictional issues prevalent on Navajo Nation lands.
- Learn about the expansion of reservation land since 1868.
- Become familiar with contents of the 1882 Executive Order
- Identify land expansion of the Navajo reservation
- Study grazing permits and regulations.
- Study the different types of domestic livestock: cattle, horses, sheep.

## ACTIVITIES

## VOCABULARY

- Sisnaajiní: Blanco Peak
- Tsoodzi: Mount Taylor
- Dook'o'ostíid: San Francisco Peak
- Dibé nitsaa: La Plata Mountains/Hesperus Peak
- Dziłná'ooditii: Huerfano Mesa
- Ch'óol'íí: Gobernador Knob
- Diné k'ehjí yízhí: Navajo Names
- Łigai: White -Sacred colors
- Dootł'izh: Blue - Sacred colors
- Łitso: Yellow - Sacred colors
- Diichií: Multi-color - Navajo colors
- Łizhin: Black - Sacred colors
- Kéyah bee béedahózinii: Names/Description
- Bikooh: Washes/Gullies
- Dahna'azká: Mesas
- Dahna'azká dahodiyíngóó: Sacred mesas
- Kéyah dabízhí: Land Formation Names
- Kéyah bikáá' hahodít'éi: Surface Geology

# Unit 11

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## UNIT 11: NAHAT'Á/Government

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### GOAL:

Laws help to regulate and maintain order in a society

Bee Haz'áanii ádaalne'go bik'ehgo hasht'e hodít'é bik'ehgo ooldah

### CONCEPT:

Nahat'á - planning

Ał ąą át'éego naht'á deít'ééh - different forms of planning/government

Naat' áanii - leadership

Bee atah jilí - citizenship

óhólnííh - authority

### INTRODUCTION:

A society does not exist without planning/government. All five-fingered beings (people) have the capacity to think and plan. By this, life is enriched and through it, people take care of each other.

### BACKGROUND INFORMATION:

Nahat'á Baa Hane'

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### TOPICS:

- I. Origin
- II. Dinétah Period
- III. Modern
  - A. Pre-European
  - B. Spanish-Mexican Period
  - C. American Contact
  - D. Expansion and Changes
  - E. Transition/Assimilation and Progress

---

### OBJECTIVES:

#### I. Origin

The student will:

- Learn about the Naat'áanii who provided the leadership, guided and cared for the people:
  - Diné Holy People
  - Diné First Man and First Woman
  - Diné White Shell Woman
  - Diné Spider Woman
  - Diné Twins
- Learn about the origin of the four main Clan
- Learn about the Clan Naataanii:
  - Kiyaa'áanii - Towering House Clan
  - Tó dích'fí'nii - Bitter Water Clan
  - Hashł'ishnii - Mud Clan
  - Honághááhnii - One who walks Around Clan

## **II. DINETAH PERIOD ( 700 - 1400)**

**The student will:**

- Learn about how the Diné group lived together
- Learn about the qualities a person needs to be a Headmen / Chief
- Learn the names of the Headmen / Chief

## **III. MODERN**

### **A. Pre-European Contact ( 1400 - 1600 )**

**The student will:**

- Learn about the Diné group Headmen / Chief
- Learn about the role of the Diné War Naataanii
- Learn about the role of the Diné Peace Naataanii
- Learn about other Native Chiefs in the area

### **B. Spanish-Mexican Period ( 1600 - 1846 )**

**The student will:**

- Be able to point out on a map the geographical area where the Diné lived during this period-
- Learn about how Naataanii was selected
- Learn about the Diné War and raidings
- Learn about how the Diné group lived
- Learn about the Diné Ana'i (Diné Enemy) who sided with the Spanish during the period
- Learn about why the Diné Anái sided with the Spanish

### **C. American Contact ( 1846 - 1870 )**

**The student will:**

- Learn about the first contact with the American Army in Santa Fe
- Learn about why the Navajos didn't trust the Americans
- Learn about the peace treaties which were agreed upon with the American Army and the Naataanii
- Learn about the purpose of the Naachid Ceremony (composed of twelve Peace Chiefs and twelve War Chiefs)
- Learn about the hardship experience on the Long Walk to Bosque Redondo
- Learn about how the Naataanii helped and guided the people at Bosque Redondo
- Learn about the Naataaniis who were involved in the Treaty of 1868
- Learn which Naataanii was selected to be the spokes person to speak in behalf of the people in determining the provisions in the Treaty of 1868
- Learn about role of the Naataanii after the return to the Navajo Country from Bosque Redondo in and after 1868

### **D. Expansion and Changes ( 1870 - 1940 )**

**The student will:**

- Learn about how the Navajo Agents worked with the Navajo people
- Learn about the establishment of B.I.A. agencies in 1900:
  - Western Navajo Agency
  - San Juan Navajo Agency
  - Navajo Agency
  - Pueblo Bonita Navajo Agency
  - Hopi Agency



- Learn about how B.I.A. took a major role in deciding what was best for the people in all aspect of their lives, including their government
- Learn about the establishment of the Navajo Business Council by B.I.A. in 1922
- Learn about the first Navajo Tribal Council in 1923, six Delegates and six Alternates
- Learn about the Council amending the regulation on April 20, 1927 to establish a 5-year terms of office for the delegates and the officers in lieu of the four year terms
- Learn about the purpose of a Community Chapter which was establish in Leupp, 1927
- Learn about the "Regulations Relating to the Navajo Tribal Council" of 1928, provision for voting by both men and women, Council meeting with Commissioner of Indian Affairs and terms of office established for four years
- Learn about why the Navajo Boundary Bill of 1937 was passed, endorsed the eighteen land management district
- Learn about the early Navajo voting practice and procedure
- Learn about the past Chairman and Vice-Chairman, know who they are and the times they served
- Learn when the first Tribal Constitution developed, what were the provisions and why it didn't pass
- Learn about the selection of the seventy-four council
- Learn about why the 2nd attempt for the Tribal Constitution didn't go
- Learn about how the Indian Reorganization Act of 1934 effected the Navajo Tribe
- Learn about the Executive ( or Constitutional ) Committee adoption about the resolution establish to govern the Council reorganization, 1937
- Learn about the development of the Navajo census

#### **E. Transition/Assimilation an Progress (1940-Present)**

##### **The student will:**

- Learn about the role and relationship between the United States Government and the Navajo Nation Government
- Learn about the role of the U.S. Department of Interior with the Navajo Government
- Learn about the role of the B.I.A. in the Navajo Nation Government
- Learn about the B.I.A. control over the Tribal government in the past- Learn about the Tribal Sovereignty and the B.I.A.
- Learn about the purpose and use of the Tribal General Trust Fund
- Learn about the law making process in the Navajo Nation Government
- Learn about government to government relationship between the Tribal government and the Federal government
- Learn about the government to government relationship between the Tribal government and the State government
- Learn about the development of the Navajo Tribal Government:
  - Government by Headmen
  - Government by resolution
  - Government under a Chairmanship
  - Government under a Three Branch System (Executive, Legislative and Judicial)
- Learn about the "Checks and Balance" system of the Three Branch Government
- Learn about the Tribal Code, Title 2 amendment of 1989
- Learn about the Navajo Tribal Codes, tribal laws

- Learn about the Navajo Nation Bill of Rights
- Learn about the Navajo Election Code
- Learn about the Navajo Ethics and Rules
- Learn about the Tribal Chairmen and Vice-Chairmen
- Learn about the Navajo Nation Presidents and Vice-Presidents
- Learn about the Navajo Nation Council Delegates
- Learn about the Navajo Nation Standing Committees
- Learn about the different departments in the Navajo Tribal Government and the type of service they provide for the people:
  - Division of Community Development
  - Division of Economic Development
  - Division of Education
  - Division of Finance
  - Division of General Services
  - Division of Health
  - Division of Human Resources
  - Division of Natural Resources
  - Division of Public Safety
  - Division of Social Service
- Learn about the development of the Chapter Government
- Learn about the procedures in getting a homesite lease within the Tribal Government
- Learn about the Chapter Plan of Operation
- Learn about the ways in which the Chapter government attempts to meet the needs of the community people
- Learn about the importance of the proposed "Local Empowerment" at the Chapter Government and at the Tribal program service
- Learn about the reapportionment
- Learn about the Navajo Population since 1940 to the present time
- Learn about the Income / wage since 1940 to the present in the Tribal Government, B.L.A. and I.H.S.
- Learn about the Traditional concept of leadership and government
- Learn about Navajo Citizenship at the grassroots level and at the central government
- Learn about how the Nation Government represents the people
- Learn about how the people feel about their government
- Learn about the Traditional Navajo involvement and participation in their Navajo Nation Government
- Learn about the Navajo Nation Government Policy on teaching culture and language in the schools on the reservation

## ACTIVITIES

## VOCABULARY

# Unit 12

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## UNIT 12: YÓTÁÁH NAAZLÉI/ Astronomy

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### GOAL:

The student will understand that Yót'ááh Siléi (that which is placed in the sky) or astronomy has a directly relates to and effects Diné's daily way of life wholistically i.e. physically, mentally, spiritually and emotionally.

### CONCEPTS:

Adá hozdílzin - Nurture your spirituality

Adi' jidlí - Self respect

Adée hodzilzin - Self identity

Bee ééhózin - Provides direction

### INTRODUCTION:

It is important to know that the universe, the sun moon and stars regulate our lives as Diné. It is said we have five points as does the star. It is a belief that astronomy has special control over our mental capacity, or psychological make-up, our spiritual well being and ultimately, our physical health.

Our songs and prayers reflect this relationship between the heavenly bodies and the five fingered ones (humans). Our way of life is also reflected by this relationship in that it regulates when seasonal life activities occur. It also prescribes direction at any time of day or night.

### BACKGROUND INFORMATION:

Yót'ááh siléi baa hane'

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### TOPICS:

I. Ceremonial - Nahaghá k'ehgo

II. Secular or Seasonal Activities - Ar'aa anáhoo'ní' bee ééhózin

III. Types of Constellations - Sq'

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### OBJECTIVES:

#### I. CEREMONIAL - Nahaghá k'ehgo

The student will:

- Learn that through astronomy, predictions can be made of forthcoming weather conditions.
- Learn that diagnosis of illness in either mind, body, spirit or emotion can be made using astronomy.
- Learn that astronomy has the potential to control the mental and psychological capacities.
- Become aware of symbolism contained in constellations.
- Learn of the seasons and particular constellations associated with them and their stories.

## II. SECULAR OR SEASONAL ACTIVITIES

- *Ai'aa ánáhoo'níít bee ééhózin*

The student will

- Become knowledgeable of the cycles which sustain life i.e. planting, harvesting, gathering of herbs for medicinal value.
- Learn about the seasonal restrictions which dictate certain ceremonies.
- Learn that astronomy regulates animal husbandry.
- Identify and study the four seasons.
- Define the four seasons of the year.
- Become aware of how the earth rotates on its axis and how the revolution of the earth around the sun effects seasonal changes.
- Study the four seasons to show how the distance of the earth from the sun affects seasonal changes.
- Describe the planets in the solar system and relationship of these planets to earth and sun.
- Study space travel and identify the planets visited by space satellites.
- Learn the names of the months in Navajo.

### Rules and Restrictions:

- Never look at an eclipse, particularly if one is pregnant (female).
- Never look directly at the sun.
- Do not curse at or speak ill of that which is in the sky, i.e. sun, moon, and stars.
- Run and pray before the sun rises to ensure long life.

## III. TYPES OF CONSTELLATIONS:

Season / Month / Symbolism

### Hai - Winter

December  
*Níich'itsoh*

White - *Gahat'e'ii*  
- *Bee Hahodít'é*

November  
*Níich'ts'ósi*

White Corn Boy Units  
- Songs (32 in a group)  
- Prayers (32 in a group)  
*Náhookos Biká'ii / Bi'áadii*  
*Yíikáí Yízhchí*

October  
*Ghaají'*

September  
*Bini'anit'áátsoh*

## Aak'ei - Autumn

### August

Bini'anit'ááts'ósi

### July

Ya'iishjaastsoh

## Shí - Summer

### June

Ya'iishjááshchili

### May

T'ááts'oh

### April

T'ááchil

### March

Wóózhch'íid

## Daan - Spring

### February

Atsá Biyáázh

### January

Yas Níit'ees

### Yellow

Yellow Corn Girl Unit Song (16 in a group)

- Prayer (16 in a group)

### Blue

1. Azéists'ósi

2. Dilyéhé

3. Náhookos

### Sq' Tsoh

- Bee Hahodité

- Tséghádi'nídínii (12)

1. Azéitsoh

2. Yík'ei Sidáhí

3. Yík'ei Ashkii

4. Yík'ei Hooghan (Sahdii)

## ACTIVITIES:

### The student will:

- Identify major constellations such as the North Star, Big Dipper, Little Dipper, Sun, Moon and Stars.
- Learn string games that depict constellations.

## VOCABULARY:

Johona'éi - Sun

T'éhonaa'éi - Moon

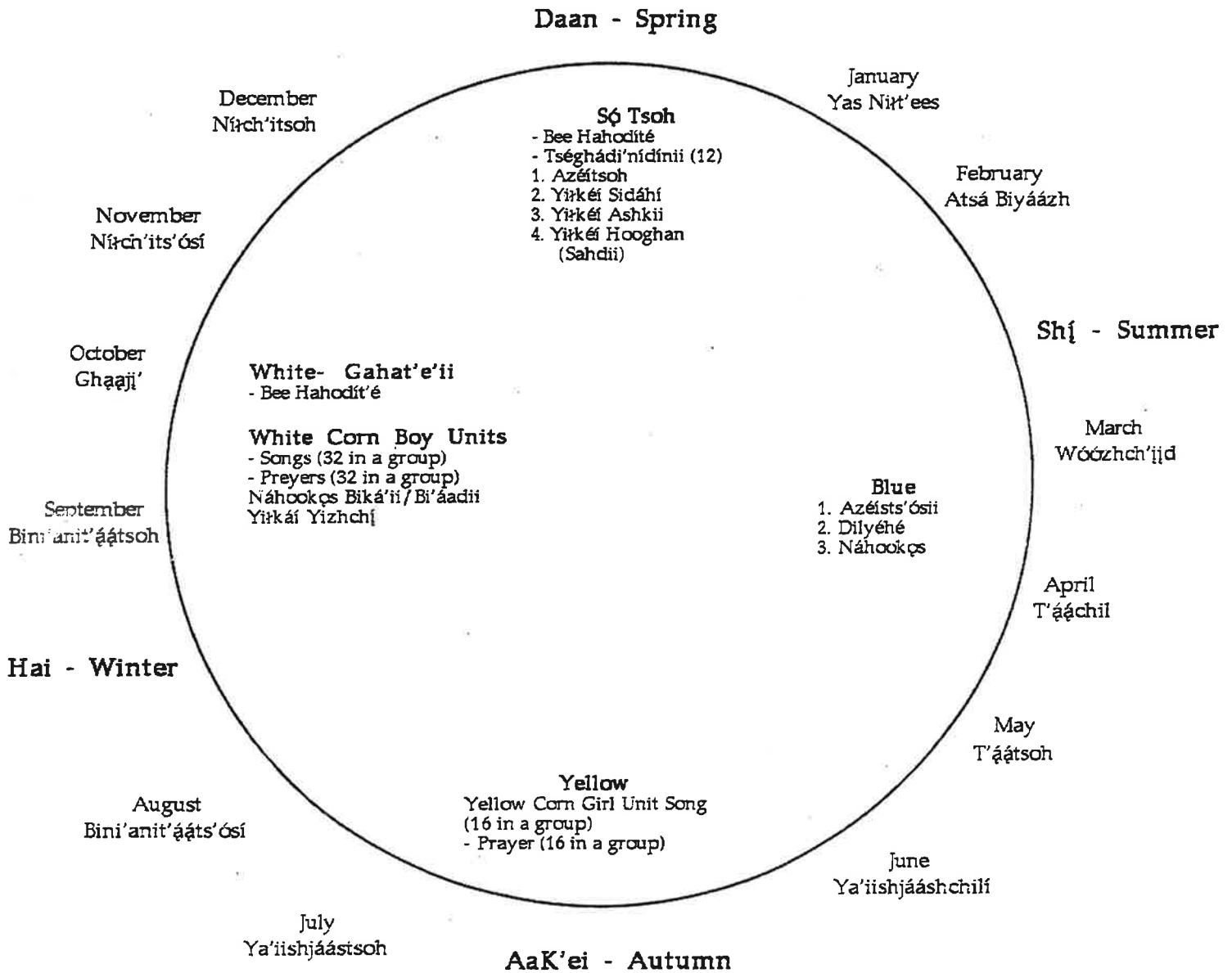
Sq' - Stars

Sq'tsoh - North Star

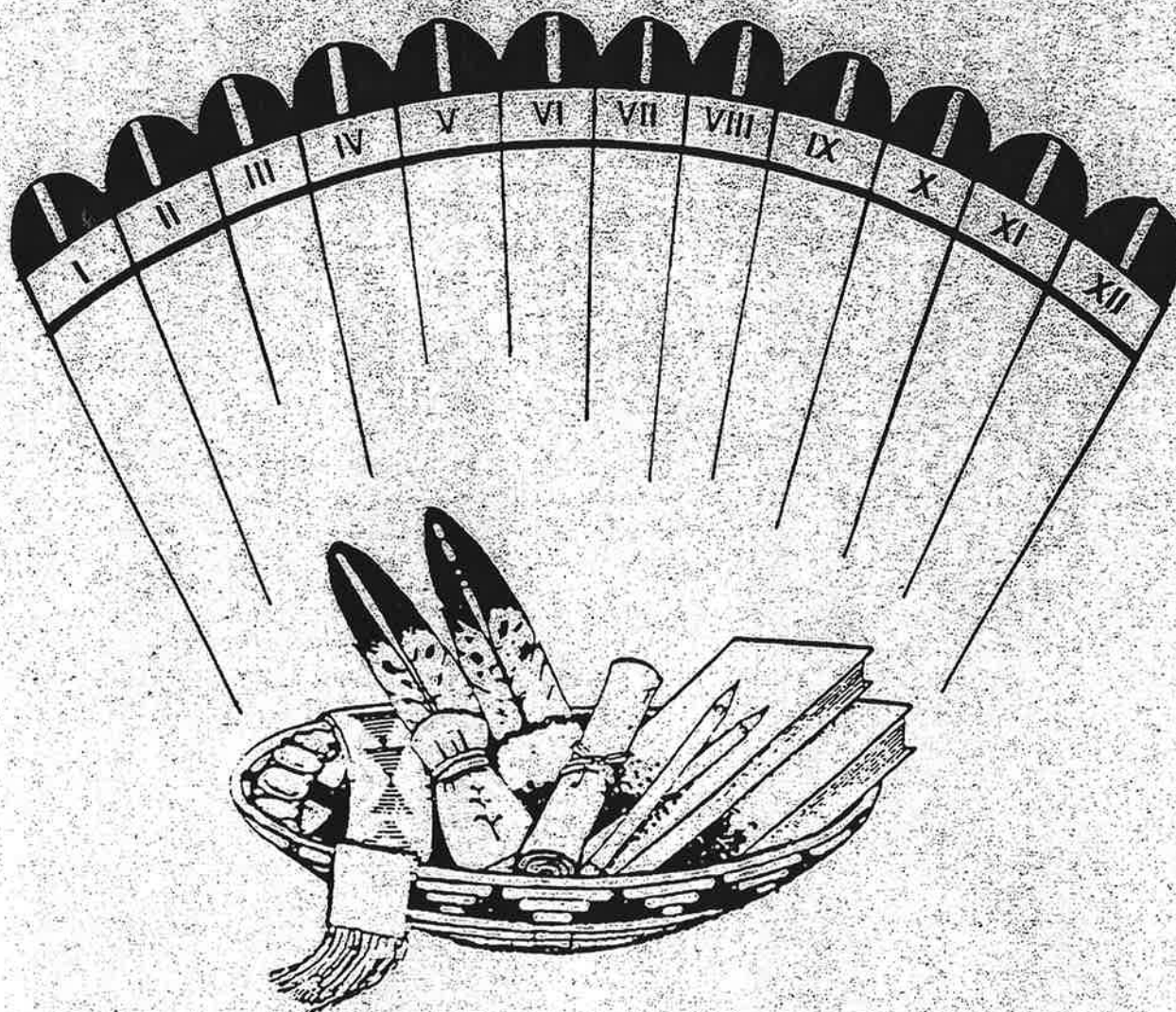
Náhookos - Big Dipper

# TYPES OF CONSTELLATIONS

Season / Month / Symbolism



# HISTORICAL EVENT FRAMEWORK



**I. PRE-HISTORY**  
Fourth/White World  
Third/Yellow World  
Second/Blue World  
First/Black World

**II. EMERGENCE TO  
DINETAH**

**III. BIRTH OF WHITESHELL  
WOMAN**

**IV. BIRTH OF THE TWINS**

**V. JOURNEY TO THE SUN**

**VI. NAAYEE**

**VII. WHITESHELL WOMAN  
AND THE SUN**

**VIII. ORIGIN OF CLANS**

**IX. THE SPIRITUAL  
and EARTH  
PEOPLE MEET**

**X. JOURNEY TO DINÉTAH**

**XI. DINÉTAH PERIOD  
(700-1400)**

**XII. MODERN**

Pre-European Contact  
(1400-1600)

Spanish-Mexican Period  
(1600-1870)

American Contact  
(1870-1940)

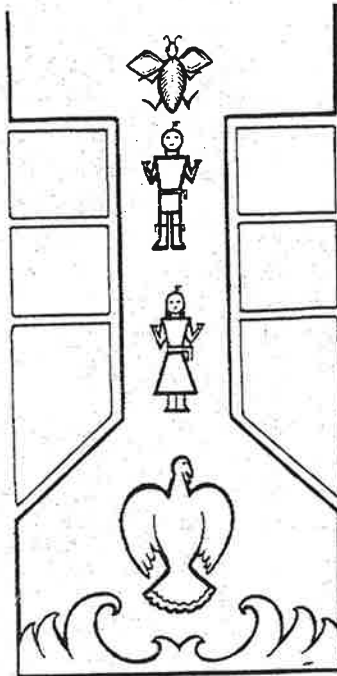
Transition / Assimilation  
(1940-Present)



# DINE ORAL TRADITION

## Historical Event Framework

### I. PRE-HISTORY



**A. First/Black World** was the beginning of time. In the First World lived various spiritual beings with Diné names describing certain insects and animals. *A̱tsé Hastiin* (First Man) and *A̱tsé Asdzáá* (First Woman) were created. The beings couldn't get along with one another so they decided to leave through an opening in the east into the Second World.

**During this time evolved:**

- Various Diné ceremonies such as
  - Ant way ceremony (*Hánee'mééheę*)
  - Spirit way ceremony (*Hóchó'iji*)
- Creation of ability to organize and carry out plans with one another
- Recognition that work as a group can accomplish a great deal
- The importance of cooperation and communication

**B. Second/Blue World** was already occupied by *Dólii* (blue birds), animals and other beings who were in disagreement and couldn't get along with one another. There was severe hardship, and they decided to leave the Second World. *A̱tsé Hastiin* (First Man) made a wand of *Yooḡgai* (white shell), *Dooṭ'izhii* (turquoise), *Diichii* (abalone), and *Bááshzhinii* (jet). The wand carried everyone through an opening in the south onto the Third World.

**During this time evolved:**

- Stories of *Ma'ii* (Coyote) as a messenger, guide and a trickster
- The decision to leave based on *Ma'ii*'s (Coyote's) advice that the place was not an end for them
- The lesson that there is always another way of doing things

**C. Third/Yellow World** was entered first by *Dólii* (Bluebird), *A̱tsé Hastiin* (First Man) and *A̱tsé Asdzáá* (First Woman), *Ma'ii* (Coyote) and other beings. This was a land with great rivers crossing from east to west and north to south. One day, *Ma'ii* (Coyote) stole the *Tééhooṭsódii Biyázhii* (Water Baby) from the river, causing a great flood. *A̱tsé Hastiin* (First Man) ordered everyone to climb into the *Łók'áá* (reed) to escape the rising waters. As the beings climbed out of the *Łók'áá* (reed) onto the Fourth World, the people discovered *Ma'ii* (Coyote) had stolen the *Tééhooṭsódii Biyázhii* (Water Baby). *Ma'ii* (Coyote) took the *Tééhooṭsódii Biyázgi* (Water Baby) back to its mother and the flood waters began to recede immediately.

**During this time evolved:**

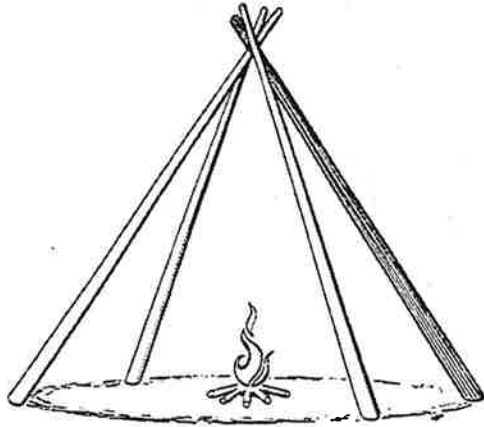
- The lesson of this era that justice will always prevail.
- The result that if you do something wrong, there will be consequences.
- Separation of the male and female (*áanaashii aadeezná*)

**D. Fourth/White World** *Wiineeshch'íidii* (Locust) was the first to enter the fourth world. *Wiineeshch'íidii* (Locust) saw water everywhere and other beings living here. The beings living in the Fourth World would not let the beings from the Third World enter unless the *Wiineeshch'íidii* (Locust) passed certain tests. *Wiineeshch'íidii* (Locust) passed all the tests and the people entered onto the Fourth World. Later, *A̱tsé Hastiin* (First Man) and *A̱tsé Asdzáá* (First Woman) formed the four sacred mountains. The sacred dirt was brought from the First/Black World to form the sacred mountains.

**During this time evolved:**

- Establishment of many ceremonies which were created during the first four worlds.
- Precedent that there must be a price for everything that happens, for example: Locust and others earned the right to live on this fourth world.
- The cycle of life guaranteeing all life will not end at the same time (anooneet /death, oochiit /birth)
- The concept that what happens will not repeat itself

## II. EMERGENCE TO THE DINETAH

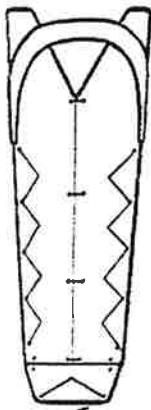


Settlement in the new place began. The sacred mountains had been placed and boundaries established. Also, at this time, the prototype hoghoon, the sweathouse, was placed. The first hoghoon was built based on this model. The atch'i'adeez'a (male forked-stick hoghoon) was made for planning and ceremonial events. The hoghoon nimazi (female round hoghoon) was made for daily activities.

**During this time evolved:**

- fire stories; wood poker (ho neesh gish) stories
- hoghoon stories
- sweathouse stories
- planting stories
- planning and death stories
- sun, moon and stars stories
- shoe game stories

## III. BIRTH OF THE WHITE SHELL WOMAN

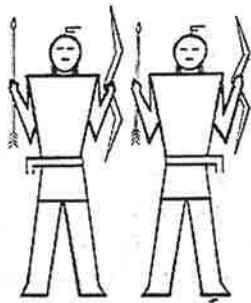


The people heard the crying of a baby in the early morning towards the east where Ch'ool'ii' (Governador Knob) is located. Aitsé Hastiin (First Man) and Aitsé Asdzáá (First Woman) went to Ch'ool'ii' (Governador Knob) and found a baby who became known as Yootgai Asdzáá (White Shell Woman). Aitsé Hastiin (First Man) and Aitsé Asdzáá (First Woman) noticed young eagles near where they found the baby girl. The baby was taken to the Dziná'ooditii (Huerfano Mesa) area where the Diné were living. Yootgai Asdzáá (White Shell Woman) grew to womanhood there. When she came of age, she had the Kinaaldá (puberty ceremony) performed for her.

**During this time evolved:**

- cradle board stories, children stories
- puberty story
- teachings about the value of life
- the moccasin/shoe game stories
- twilight stories
- hoghoon stories
- songs and prayers
- tools and utensils

#### IV. BIRTH OF THE TWINS



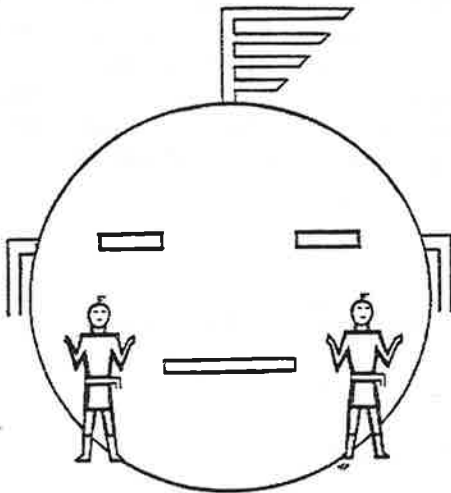
Yootgai Asdzáá (White Shell Woman) gave birth to Naakii (twin boys). One was named Naayéé'Neezgháni (Monster Slayer) and the other, Tó Bájish Chini (Child-of-the-Water). As the boys grew, they got up early every morning to run a distance and did other physical activities to develop strength and self-endurance. The boys were given bows and arrows. They hunted small game such as rabbits and squirrels. One day, while the boys were hunting, they came upon an opening in the ground. They looked into the opening and noticed a ladder coming up from the bottom. The boys crawled down into the opening and found that Na'ashjé'ii Asdzáá (Spider Woman) lived there. The boys visited often and discussed many things with her. She told the boys who their father was and

that the journey to him would require learning certain prayers and songs and the usage of certain paraphernalia. Na'ashjé'ii Asdzáá (Spider Woman) informed the Naakii (Twins) of the path and the difficulties which would be encountered on the journey. She taught the Naakii (Twins) the prayer and songs and the use of paraphernalia needed to overcome the difficulties and the naayéé' (destructive guardians) anticipated on the journey.

##### During this time evolved:

- bow and arrow stories on protection;
- daily physical and running exercise;
- Naakii baahane' (the twins stories);
- Na'ashjé'ii Asdzáá baahane' (Spider Woman story);
- the story on how to overcome the destructive natural elements and the naayéé' (destructive guardians) as told by Na'ashjé'ii Asdzáá (Spider Woman);

#### V. TWINS JOURNEY TO THE SUN



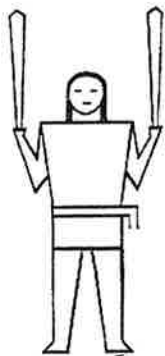
The Naakii (Twins) journeyed from their birth place to leave their mother, Yootgai Asdzáá (White Shell Woman). They journeyed toward a place Na'ashjé'ii Asdzáá (Spider Woman) told them would be a difficult place if they wanted to see their Father, Jóhónaa'úi (Sun). Just as they had been told, they met destructive natural elements and destructive guardians guarding the pathway. The Naakii (Twins) prevailed. The boys were past middle age when they came to the east sea shore. One of the sea mammals took the twins from the shore to the place where their father, Jóhónaa'úi (Sun), lived. The Naakii (Twins) took tests to prove that they were indeed the sons of Jóhónaa'úi (Sun). Once Jóhónaa'úi (Sun) accepted the Naakii (Twins) as his own, he provided a sweat bath, dressed them, showed them around his domicile, provided knowledge, songs

and prayers, then gave them weapons and armor with which to destroy the enemies that were causing problems, quarrels and destruction on earth.

##### During this time evolved:

- Knowledge of the Protection Way ceremony
- Knowledge of the father and mother relationship
- Knowledge that adversities can be overcome  
(doo báá dahadzidii éi bá haz'ááda, doo nahasdzáán bikáá' hóhólníhda.
- The understanding that Naakii (Twins) are sacred, therefore special ceremonies are performed for them.

## VI. NAAYEE'



Upon returning from the journey to their father, Jóhónaa'éi (Sun), the Naakii (Twins) set out to rid the world of destructive elements and to save their people. Tó Bájish Chíní (Child-of-the-Water) stayed behind with the agháat (prayer sticks) while his brother, Naayée' Neezgháni (Monster Slayer), proceeded to confront the problems that were destroying people on earth. Once as they were resting, they noticed a light in the distance and became concerned that there might still be others who would further attempt to destroy the people. They found the source of light in the distance. Upon arriving there, they saw old people resting below. When the Twins asked what they were doing there, each responded by saying that they would become inseparably a part of the Earth People in the future. Their lives were spared to become part of the Diné way of life. The Naakii (Twins) returned

to Dził Ná'oodíí (Huerfano Mesa) to be with their mother and later returned certain armor to their father, Jóhónaa'éi (Sun). Before returning from their father's home, they were given horses, antelope, deer, rabbits, corn, pollen, plants, birds and other items to take home to earth. The first Ndáá' ceremony was performed on Naayée' Neezgháni (Monster Slayer) when he got sick. Everyone contributed and he recovered.

### During this time evolved:

- Social gatherings for the purpose of the renewal of friendship
- Healing with the use of plants and herbs
- Reverence
- Symbolic representation in social dancing
- Ha' dit' é ( dress)

## VII. WHITE SHELL WOMAN and the SUN

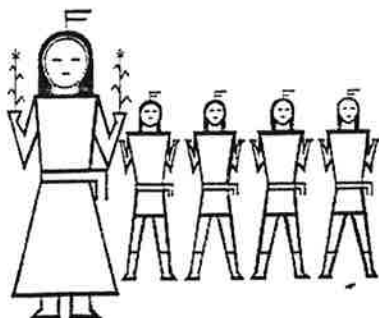


The people now lived within the four sacred mountains. One day Jóhónaa'éi (Sun) came to where the people were living and asked Yooḡai Asdzáá (White Shell Woman) if she would live with him above the western ocean where he had a beautiful home. With the encouragement of the people and Naakii (Twins), she was convinced to go to her new home in the west. The people lived there for a period of time but soon became lonely for their homeland near the Dził Ná'oodíí (Huerfano Mesa) area.

### During this time evolved:

- Identification of male and female teachings, i.e. nahat' á biká', nahat' á bi' áadii ts'ídá ááha' níngíí at' éego deetz'í'
- Teaching and teasing between brother and sister or sister and sister.
- Establishment of the male as the head of the household.
- The concept of homeland based on the four sacred mountains as the boundaries.

## VIII. ORIGIN OF CLANS



While still in the West, Asdzáá Nádleehé (Changing Woman) wanted more people so she created four clans with animals as guardians and gave each a cane. The new clans left the west and arrived at Dook' o' oostíid (San Francisco Peak).

**During this time evolved:**

- Clan stories,
- Creation of the four original clans,
- Renewal of kinship,
- Love and friendship ( love and respect for clans and kinship member of family),
- Self identity,
- Continuation of life cycle ( doo náhodindááh da)

## IX. THE SPIRITUAL AND EARTH PEOPLE MEET

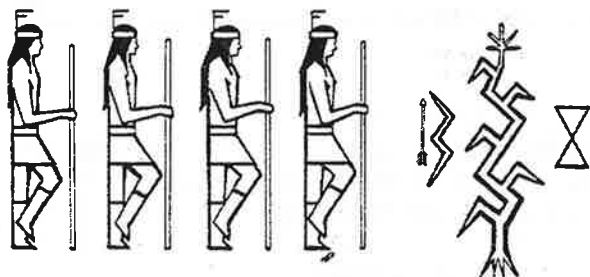


Upon arrival from the West by Asdzáá Nádleehé (Changing Woman), the new clan groups and their guardians, Haashch'ééti'i (Talking God) conducted the second Hózhóǫ́jǫ́ (Blessing Way) ceremony. This ceremony occurred near the Dook'o'ostíid (San Francisco Peaks) where the spiritual beings gave their Diné language to the people. All this happened before the people and the new clan groups began their journey to the east. During the ceremony, the spiritual beings told the people how important the new language was and how it would be spoken. They wanted every Diné to learn the language to use in prayers and songs, and to use it to communicate with one another and with them.

**During this time evolved:**

- The first Diné basket
- The Diné language
- New songs and prayers bestowed by the Spirit People, ( Sin, sodizin ániidígíí bóhoo' áá' go bee adaájookai)
- Autumn stories in celebration of the harvest, clanship, kinship, etc.
- Clan (K'e) stories
- Self-identity and the respect for other clan members
- Unification of ceremonies for healing purposes such as the nine-night ceremonies like ǫ́ náshjínǫ́ hataál ( Fire Dance)

## X. JOURNEY TO DINETAH



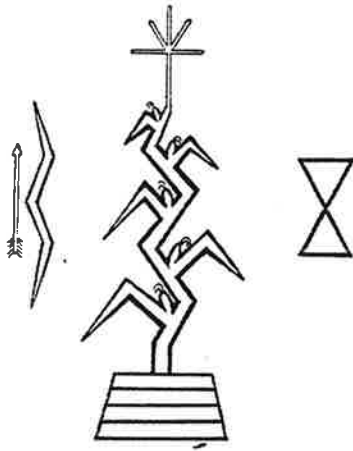
After the ceremony, the people, the new clan groups and the animal guardians traveled east to return to their original homeland in the Dził Ná'oodií (Huerfano Mesa) area. As the group traveled across the land, they met other people already living here. Some were friendly and others not.

**During this time evolved:**

- Creation of the first basket representing the union of the earth and sky people
- Creation of other clans
- Development of the first self-governance by the people
- Performance of the first nine night ceremony
- Pilgrimage to the sacred places by the people

## XI. DINÉTAH PERIOD

( 700 - 1400)

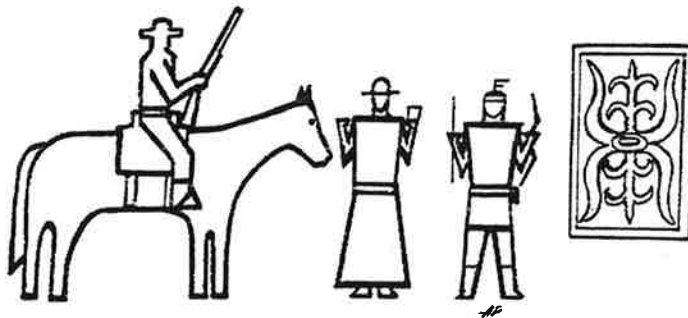


The Diné lived in the Dinétah area for many years. This is where they began to develop their skills in farming, hunting and pottery. The people began using the bow and arrow. Rock art also evolved to illustrate everyday and ceremonial life of the Diné. Tribes from different places came to live with the Diné adding new clans. Diné were introduced to other new herbal plants/medicine. From the stories of the ceremonies, sacred places were identified by medicine people. The people gradually began to move out of the area; the majority followed the San Juan River toward the west and southwest.

### During this time evolved:

- Development of other Blessing Way ceremonies
- Creation of other ceremonies
- Discovery of certain plants and herbs found away from Dinétah which caused the Diné to move away from the area, such as *altsinii*, *u' ohdei*
- Gathering of plants for food which were not found in Dinétah
- Cultivation of many different cultures
- Interpretation of rock art

## XII. MODERN



### PRE-EUROPEAN CONTACT

(1400 - 1600)

The Diné moved between Dinétah and the San Juan area. The people farmed and hunted small game for food and clothing. Trading occurred now and then with other tribes in the area. War and raiding continued with certain tribes. Additional ceremonies were being learned and created. First European contact around 1540 or earlier.

### SPANISH-MEXICAN PERIOD

(1600 - 1846)

The Diné came in contact with the Spanish army and missionaries regularly. War with the Spanish came with slave-taking by both sides. The Diné relied on livestock, weaving and farming. The Diné adopted certain words from the Spanish people, as well as, the art of silversmithing.

### AMERICAN CONTACT

(1846 - 1870)

The U.S. army came to the land of Diné. The groups represented by different Diné headmen resisted the U.S. Army; treaties were made and broken. In 1863, the U.S. Army sent Colonel Kit Carson to roundup the Diné. Kit Carson's troops burned their farm crops, homes and took whatever livestock they found. In 1864, the Diné were forced on the Long Walk to Hwéeldi (Bosque Redondo). After four years, the U.S. government and the Diné agreed to the provisions of the Treaty of 1868 and returned to Canoncito, Alamo, Ramah, Fort Wingate, Fort Defiance, and places near their homes prior to leaving for Hwéeldi (Bosque Redondo). Upon returning to their home, the lives of the Diné were difficult with crop



failures, drought and problems among themselves and with the government. The first Navajo Reservation boundary was established under the provisions of the Treaty of 1868. The people were given sheep, goats and rations to assist in starting their lives over again.

#### **EXPANSION and CHANGES**

**(1870 - 1940)**

The U.S. Department of Interior took a direct responsibility over the life of the Navajo in education, social programs, economy and government. Ft. Defiance was the first agency headquarter and later, the other four B.I.A. agencies were established. During this period, the Navajo Reservation boundary was increased by twelve land additions. The Navajo livestock increased yearly to the point where the land was being overgrazed. Livestock reduction occurred drastically reducing herds of sheep, goats, horses, donkeys and mules. Congress mandated compulsory education whereby school construction began across the nation to accommodate the mandate. Trading and pawning increased with the marketing of the Navajo rugs and silversmithing. Oil was discovered in the San Juan area. Bureau of Indian Affairs established the Navajo Business Council to deal with the oil leases. With the discovery of oil, formal Tribal Government was instituted by the Bureau of Indian Affairs. The B.I.A. established the first government system from the Tribal Business Council to the Tribal Council. Only recently the tribe has begun to develop their own form of government. In 1938, the Navajo people elected their first Chairman and Vice-Chairman. Navajo voting and election began with the tribal government. The community Chapter meeting concept was initiated in the late 20's. Congress passed various Bills and Acts affecting Native Americans. A few hundred Navajos participated in World War I.

#### **TRANSITION, ASSIMILATION and CHANGE**

**(1940 - PRESENT)2**

Diné life and lifestyle changed tremendously. Thousands of Navajos participated in World War II and many more others served in other conflicts overseas afterwards. The Navajo became wage earners and began to find work off the reservation. Higher educational opportunities became available and many took advantage of the opportunity to receive a college degree. Parents became more involved in the education of their children. The economy began to develop with tribal enterprises, private business, commerce, communications, utilities, tourism, natural resources, agriculture, income from oil, gas and other natural resources, industry. Paved roads increased, and there was more housing construction. The population continued to increase. Federal funding for health and public service programs was transferred to the Indian Health Service from the Bureau of Indian Affairs. The tribal government was reorganized several times to reach the three branch government system in place today. The Navajo Nation Government assumed various responsibilities to provide services to the people, and established tribal laws for those living within the boundaries of the Navajo Reservation. A continuing concern exists pertaining to the usage of the Navajo language and culture. A majority of the younger Navajo children are now speaking English and are acculturated. Many others only have limited knowledge of the Navajo language and Navajo culture. The Navajo Nation is challenged to perpetuate of their language and culture. Will the Navajo people rise to the challenge?

# RESOURCES FOR NAVAJO CURRICULUM

Chinle Curriculum Center  
Chinle Unified School District # 24  
P.O. Box 587  
Chinle, AZ 86503  
(520) 674-3481 Ext. 260

Navajo Community College Press  
Navajo Community College  
P.O. Box 124  
Tsaile, AZ 86556  
(520) 724-6634

San Juan District Media Center  
Curriculum Division  
28 West 200 North  
Blanding, UT. 84511  
(801) 678-2281

Native American Materials Development  
Center (NAMDC)  
Ramah Navajo School, Inc.  
P.O. Box 10  
Pine Hill, NM 87357  
(505) 326-6571

Rock Point Community School  
Board, Inc.  
Highway 191  
Rock Point, AZ 86545  
(520) 659-4221 / 4222

Navajo Curriculum Center  
Rough Rock Demonstration School  
P.O. Box 217 - RRDS  
Chinle, AZ 86503  
(520) 728-3311

Cultural Center Library  
Kayenta School  
P.O. Box 337  
Kayenta, AZ 86033  
(520) 697-2370

Borrogo Pass School  
c/o Curriculum Section  
P.O. Box 679  
Crownpoint, NM 87401  
(505) 786-5237 / 5880

Navajo Preparatory School  
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Farmington, NM 87401  
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The Beauty Way  
Alcohol & Substance Abuse Prevention  
Curriculum Project  
Diné Technical Assistance/Assessment  
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Division of Diné Education  
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January 1966



# APPENDIX

- A. Navajo Nation Education Policies of 1984**
- B. Executive Order, July 31, 1995**
- C. Overall Diné Education Philosophy**
- D. Diné Education Guidelines**
  - a. School Philosophy**
  - b. Diné Way of Life and Language**
  - c. School-Community Relations**

Office of Diné Culture, Language and Community Services  
DIVISION OF DINE EDUCATION  
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January 1996

## Excerpts from the **NAVAJO NATION EDUCATION POLICIES**

[passed by the Council in 1984, these have the force of law]

### **Mission Statement**

The human resources of the Navajo Nation is its most valuable resource. The Navajo Tribe, as a sovereign nation, has a responsibility to its people to oversee the education in whatever schools or school systems they are being educated, to assure their education provides excellence in the academic program and high, realistic expectations for all students. An appropriate education for all Navajo people is one that fosters:

- A. the formulation of age, grade and/or developmentally appropriate competencies in all basic areas of academic and cognitive skills;
- B. competence in English language skills and knowledge of American culture;
- C. competence in Navajo language skills and knowledge of Navajo culture;
- D. the development of Navajo and United States citizenship;
- E. self-discipline and positive self-concept;
- F. preparation for lifetime responsibilities in the areas of employment, family life, recreation and use of leisure; and
- G. an attitude toward education which encourages lifetime learning.

[What follows are the two sections on Language and on Culture/Social Studies. These are two sections from a more comprehensive set of Policies]

### **Education in Navajo Language**

The Navajo language is an essential element of the life, culture, and identity of the Navajo people. The Navajo Nation recognizes the importance of preserving and perpetuating that language for the survival of the Nation. Instruction in the Navajo language shall be made available for all grade levels [in] all schools serving the Navajo Nation. Navajo language instruction shall include to the greatest extent practicable: thinking, speaking, comprehension, reading and writing skills[,] and study of the formal grammar of the language.

### **Education in Navajo Culture**

The survival of the Navajo Nation as a unique group of people growing and developing socially, educationally, economically and politically within the larger American Nation requires that the Navajo People and those who reside with the Navajo People retain and/or develop an understanding, knowledge and respect for Navajo culture, history, civics and social studies. Courses or course contents which develop knowledge, understanding and respect for Navajo culture, history, civics and social studies shall be included in the curriculum of every school serving the Navajo Nation. The local school governing board, in consultation with parents, students and the local community, shall determine the appropriate course content for the Navajo culture component of the curriculum.

## EXECUTIVE ORDER

### RELATING TO THE USAGE OF THE NAVAJO LANGUAGE AS THE LANGUAGE OF INSTRUCTION AT ALL NAVAJO NATION HEAD START FACILITIES

#### WHEREAS:

1. The President of the Navajo Nation, as the Chief Executive Officer of the Navajo Nation, has the authority to exercise fiduciary responsibility for the operation of the Executive Branch and to faithfully execute and enforce the laws of the Navajo Nation, 2 N.T.C. § 1005; and

2. The Navajo Nation Education Policies adopted by the Navajo Nation Council, Resolution CN-61-84 on November 14, 1984, and codified at 10 N.T.C. § 111, specifically states:

The Navajo Language is an essential element of the life, culture and identity of the Navajo people . . . Instruction on the Navajo language shall be made available for all grade levels in all schools serving the Navajo Nation . . . ;

and

3. For the Navajo people to strive as a distinct people, a system must be developed to implement and perpetuate the use of Navajo language and culture in the education system within the Navajo Nation; and

4. The Navajo Nation Department of Head Start has completed a survey of pre-schoolers served by the Head Start program and found a general decline in Navajo tradition, culture, language and values; and

5. The Navajo Nation is committed to ensure that the Navajo language will survive and prosper. The Navajo language was used in times of war. Now, in time of peace, the Navajo language must be used to ensure the survival of the Navajo people, to maintain the Navajo way of life and to preserve and perpetuate the Navajo Nation as a sovereign nation; and

#### NOW THEREFORE BE IT ORDERED THAT:

1. Navajo language shall be the medium of instruction of Navajo children, the Nation's future, at all Head Start facilities.

2. The Department of Head Start, Division of Education, shall herewith implement, beginning with the Fall Semester 1995, the purpose and intent of this order in the curriculum, teacher education, facilities, extra curricular activities and all other relevant facets of the Navajo Head Start program.

3. Every program, department, division and entity of the Navajo Nation government shall ensure through development and implementation of the Navajo language and culture programs that the Navajo language and culture continue into perpetuity.

In witness hereof, I hereby proclaim the Executive Order that the Navajo language be the language of instruction at all Navajo Nation Head Start facilities, this 31st day of July, 1995.



Albert Hale, President  
The Navajo Nation

## IINÁ DÓO ÓHOO'AAH BINDIT'A'

### OVERALL DINÉ EDUCATION PHILOSOPHY

We are the Holy People of the Earth. We are created and placed between our Mother Earth and Father Sky. Our home, the Four Sacred Mountains, with the entrance to the East, embodies our Way of Life. It provides strength and peace within us.

Spirituality, intellect, planning, and life have been instilled within us; through these attributes we attain knowledge and wisdom. We shall combine the best learning and knowledge of other societies with that of our own for the benefit of our future.

With that, our children will walk with beauty before them, beauty behind them, beauty beneath them, beauty above them, beauty around them, and will always be respectful and live in harmony with natural law. Our children will go forth in life endowed with what is required to achieve their ultimate aspirations.

## IINÁ DÓO ÓHOO'AAH BINDIT'A'

### OVERALL DINÉ EDUCATION PHILOSOPHY

Ni'hokáá' Diyin Dine'é niidlí. Nahasdzaán nihimá dóó Yádlíhíł nihítáa' bit'a'gi nanihi'deelyá. Dzit'éeł tsodizin dóó sin, nitsáhákees, nahat'a, iiná dóó sihasin bit' hadít'éeego nihighan ha'a'aahjigo ch'é'étiingo nihá'ályaa áádóó Diyin Dine'é saad nihcimlá. Dfí bee nihdziil dóó chánah niidlí.

Tsodizin dóó sin, dóó nitsáhákees, dóó nahat'a, dóó iiná, dóó sihasin, kót'éeego bit' nanihi'deelyá'éeł bik'chgo óhoo'aah dóó éé'deetiłh biinyé nihá niilyá. 'Tł'ódóó'ée' óhoo'aah dóó éé'deetiłh yá'ádaat'chugfí'éeł bit' alhi' siláago kodóó náásgóó niha'álchínf' bee naniitin dooleel. Bits'fís dóó binitsekees hadadít'éeego yee iiná fidoolfí.

Dfí bee nihitsiji' hózhóo dooleel, nihikééde' hózhóo dooleel, nihyaagi hózhóo dooleel, nihik'igi hózhóo dooleel, nihinaa t'áa altsó hózhóo dooleel, fínda bee nizaah hadahóózhqod dooleel. Dfí bee Si'ah Naaghát Bik'eh Hózhóón niidlísgo náasiji' kót'éeego bee yiikah dooleel.

Óhoo'aah Bindii'a' Bá Bik'eh Áhoolyaa

Diné Education Guidelines

Óhoo'aah Bindii'a'

School Philosophies

Office of Diné Culture, Language and Community Services  
DIVISION OF DINÉ EDUCATION

P.O. Box 670  
Window Rock, AZ 86515  
(520) 871-7660

**Title: Óhoo'aah Bindii'a' Bá Bik'eh Áhoolyaa**  
**Diné Education Guidelines**

**Subject: Óhoo'aah Bindii'a'**  
**School Philosophies**

**Step 1: Baa Hwiinft'ííh. Óhoo'aah bindii'a' hadilnéhígíí baa hwiinft'ííh.**

Initial Planning. An initial planning meeting will be held to develop the school philosophy

**1.01 T'áá ałtso Diné bi Óhoo'aah bídadéít'i'ígíí bida'doolnih.**

All the community people will be notified of the planning and development of the philosophy.

**1.02 Yinidadoolnishígíí ałkéé' ni'ahidoo'nił.**

A committee representing all parties will be formed.

**1.03 Hadilnéhígíí át'éego bééhózin dooleeł.**

An outline of the content of the philosophy will be developed by the committee.

**Step 2: Hadilnééh. Ółta' bi'Óhoo'aah bindii'a' hadidoolníł.**

Planning and Development. The school philosophy will be developed.

**1.04 Áda'doolíłígíí bééhózin dooleeł. Díí ałkéé' daasdzołhígíí da'atahgo ałkéé' ni'ahidoo'nił:**

The committee will consist of:

**a) Ółta'í**

students

**b) ba'árchíní íłfinii**

parents

- c) ólta'gi naalnishii  
school personnel
- d) ólta' binaagóó kééhat'íni  
other community members.

1.05 Aṭkée' ní'ahí'nilígíí óhoo'aah bindii'a' hadeididoolíí Diné  
bíní'beet'ehígi át'éego.

The committee will plan, develop, and evaluate the school philosophy in accordance with the consensus of the school and the community.

1.06 Ólta'í díigi at'éego óhoo'áa dooleet. Bee nabidi'nitinígíí éi:

The expected student outcomes are as follows: With the knowledge s/he has acquired, the student will:

- a) yee nitsékees dooleet  
develop cognitive skills
- b) yee ádánahat'áa dooleet  
develop ability to plan
- c) yee ák'inididáa dooleet  
develop self-sufficiency
- d) yee át'ée dooleet  
develop self-determination
- e) yee ádi:nidlíi dooleet  
develop self-respect
- f) yee k'énídzin dooleet  
develop appropriate social skills
- g) yee na'nitin dooleet  
develop ability to teach others

Step 3: Bee Lá Aleeh. Óhoo'aah bindii'a' bee lá adooleet  
Approval. The school philosophy will be approved.

- 1.07      Artso hadilyaago, óta'í dóó ba'átchíní ílíníí dóó ólta'gi naalnishíí dóó binaadéé' bíx néídcóltah áadi finda yee tá'í dooleet.

Upon completion, the philosophy will be thoroughly reviewed by students, parents, school personnel, and community members before it is presented to the school board for final approval.

- 1.08      Aadi finda bee tá'í asdlí'ígíí ólta' binanit'a'í yee lá da'dooleet.

After initial approval by the community, the school philosophy will be presented to the school board for final approval.

- 1.09      Binahjí' na'nitin hóloq yá'át'éehgo bee da'doonish biniyé dá baa ahééhwiidínóodzít.

After the philosophy has been approved by the board, the community may wish to extend their appreciation.

- Step 4:      Bee Da'doonish.      Óhoo'aah bindii'a' bee da'doonish. Implementation. The school philosophy will be implemented.

- 1.10      Óhoo'aah bindii'a' éí t'áá artso bidadéét'í'ígíí bíx ííshjání adoolnít.

The ways in which the philosophy will be implemented will be discussed with all parties.

- 1.11      Óhoo'aah bindii'a' hadilyaaígíí t'áá hooghandóó ólta'jí' dóó ak'ee'aa hodees'áago t'áa artsogóó binahjí' anoot'ííí dooleet.

The school philosophy is to be used in daily interaction and instruction in the school, the home, and the community.

- 1.12      T'áá atahjí' óhoo'aah bindii'a' binahjí' oonishígíí ííshjání óolzin dooleet.

The workings of the school philosophy are to be apparent in daily interaction in the school, the home, and the community.



**Step 5: Ná'ąas. Óhoo'aah bindii'a' nídook'ąs.**

Monitoring and Evaluation. The school philosophy will be monitored and evaluated.

**1.13 Hazhó'ó binahji' nida'anish biniyé bá'ólta'í dóó t'áá ákwe'é nináadaalnishígíí t'áá nináháháá bik'eh ahí nídayóltah dooleet .**

Before the beginning of the school year, the school philosophy will be thoroughly reviewed. At the beginning of the school year, the committee will orient the school staff to ensure that the school abides by the school philosophy.

**1.14 Díí nináháháahgo haahidoolníst dóó bee lá ná'ádleeh dooleet.**

In addition to this annual review, the committee will re-evaluate the school philosophy every four years, making necessary revisions as needed.

Óhoo'aah Bibee Haz'áanii Bá Bik'eh Áhoolyaa

Diné Education Guidelines

Diné Be'iina' dóó Saad  
Hoolyéél Bína' niltin

Diné Way of Life and Language

Office of Diné Culture, Language and Community Services

DIVISION OF DINÉ EDUCATION

P.O. Box 670

Window Rock, AZ 86515

(520) 871-7660

**Title: Óhoo'aah Bibee Haz'áanii Bá Bik'eh Áhoolyaa**  
**Diné Education Guidelines**

**Subject: Diné Be'iina' dóó Saad Hoolyéé' Bina'niltin**  
**Diné Way of Life and Language**

**Purpose:**

Ót'a'í t'áá áyisí idéé'nígo dóó nizhónígo yik'idi'doot'ígí át'éego hadilyaa doolee'. Diné bi íhoo'aah dóó éé'deet'íh dóó iiná yá'adaat'éhígí binahjí' saad náás yilyéé' doo yee sihdindzin doolee'.

Students will be provided with a firm foundation for learning based on their cultural background. Through the Diné Way of life and language program the students will develop positive attitudes and behaviors necessary to increase the desire to explore and learn.

**Step 1: Baa Hwiinf't'íh. Diné Be'iina' dóó Saad hoolyéé' bina'niltin hadilnéhígí baa hwiinf't'íh.**

Initial Planning. The development of the school's Diné Way of Life and Language program will be discussed and planned.

2.01 T'áá artso Diné bi óhoo'aah bídeft'í'ígí bida'doolnih.  
All the community people will be notified of the planning and development of the Diné Way of Life and Language program.

2.02 **Hadilnéhígí baa hwiidínoot'íh kót'éego**

The development of the school's program will be discussed in the following areas:

a) Ót'a'í íhwiidoo'áat'éegi yee a'oh nahwidindle'ígí íshjání ádoolníh.

The general and specific needs of the students and the community will be ascertained.

- b) **Bohónéedzągo óhoo'aah bee hasht'éédoolníłgíí bééhózin dooleet**

The needs that can be addressed through the learning process will be identified.

- c) **Diné Be'iina' dóó Bizaad ólta'di bibee haz'áanii hadidoolníł.**

The school's Diné Way of Life and Language policies will be developed.

- d) **Díí bá bik'ehgo áhoolyaa dooleet:**

The school will develop the following:

- i) **Diné Be'iina' dóó Bizaad bibee haz'áanii éí óhoo'aah bindii'a' nizhónigo yił ahínaanishgo atheet'éego baa ákohwindzingo bee anootíł dooleet.**

The Diné Way of Life and Language policies will require the school to provide and promote a curriculum that is consistent with the school's philosophy of Diné education. The policies shall be properly and effectively communicated throughout the homes, the communities, and the school.

- ii) **Nida'nitindooígíí bá bik'eh áhodoolníł.**

Local teaching procedures will be developed.

- iii) **Bee nidí'nóotíłgíí bá bik'eh áhodoolníł.**

Local curriculum frameworks will be developed.

- iv) **Diné Be'iina' dóó Bizaad bee na'nitin yik'ideez'íí' dóó yaa ádahalyáadooígíí hólqo dooleet.**

A committee will be created to plan, develop, and oversee the school's Diné Way of Life and Language program.

**Step 2: Hadilnééh. Diné Be'iina' dóó Saad hoolyéet bína'niltin hadidoolníł.**

Planning and Development. The school's Diné Way of Life and Language program will be developed.

**2.03      Ada'doolíí'gíí beehózin doolee' Díí arkée' daasdohígíí da'atahgo arkée'ni'ahidoo'ni:**

The makeup of the committee will be made known. The committee will consist of representatives of the following:

- a)      óta'í  
         students
- b)      ba'á'chíní ílíníí  
         parents
- c)      óta'gi naalnishíí  
         school personnel
- d)      óta' binaagóó keehat'finíí  
         other community members

**2.04      Óta'di bee ni'doonishígíí arkée'sinil doolee:**

The school's curriculum will include the following:

- a)      Hodeeyáádée' hane'  
         the beginning of time
- b)      Hajíináádée' hane'  
         Diné Emergence
- c)      Diné Ninályáádée'  
         Diné Emergence; beginning of Beauty Way
- d)      Hwééldidée' nináda'iisnáádóó dóó dííshjííí'.  
         the Long Walk to the present time

**2.05      Arkée'ni'ahí'nilígíí Diné bíní'beet'éhígi át'éego hadeiídííoolíí.**

The committee will coordinate the planning, development, and evaluation of the school's Diné Way of Life and Language program in accordance with the consensus of the school and the community.

**2.06      Óta'í díígi át'éego óhoo'aah doolee. Bee nabi'dinitinígíí:**

The expected student outcomes are as follows:      With the knowledge s/he has acquired, the student will:

- a)      yee nitsékees doolee  
         develop cognitive skills

- b) yee ák'inididáa dooleet  
develop self-sufficiency
- c) yee át'ée dooleet  
develop self-determination
- d) yee ádił'nidlíí dooleet  
develop self-respect
- e) yee k'énídzin dooleet  
develop appropriate social skills
- f) yee ádánahat'áa dooleet  
develop ability to plan
- g) yee na'nitin dooleet.  
develop ability to teach others

2.07 Diné t'áa ártso yik'idi'dootłígi át'éego hadilyaa dooleet.  
The school's program will be presented in a way that all participants will clearly understand the workings of the program.

Step 3: Bee Lá Aleeh. Diné Be'iina' dóó Saad bina'niltinígíí báhahodiilyaaígíí bee lá adoolleet.  
Approval. The school's Diné Way of Life and Language program will be approved.

2.08 Ártso hadilyaago, óta'í dóó ba'áchíní ílíníí dóó ólta'gi naalnishii dóó binaadéé' bí nédóoltah áadi finda yee łá'í dooleet.

Upon the completion of the Diné Way of Life and Language program, the program will be thoroughly reviewed by the students, parents, school personnel, and community members.

2.09 Áadi finda hadilyaaígíí ólta' binanita'í yee lá da'doolleet.  
After the initial approval by the community, the Diné Way of Life and Language program will be presented to the school board for final approval.

**Step 4: Bee Da'doonish. Diné Be'iiná dóó Saad Hoolyééł Bína'niltin báhahodilyaaígíí dóó bibee haz'áani bee da'doonish.**

Implementation. The School's Diné Way of Life and Language program and its policies will be implemented.

**2.10 Diné Be'iiná dóó Saad Hoolyééł Bína'niltinígíí t'áa ą́tso bídadéit'i'ígíí bíł íshjání ńółzindoo áádoo nee'ni'jį' hoolnáął dooleeł.**

All parties will be kept informed about the implementation of the Way of Life and Language program. The program will continue to be developed and expanded.

**2.11 Diné Be'iina' dóó Saad Hoolyééł Bína'niltin báhahodilyaaígíí t'áa hooghan dóó ńłta'jį' dóó ak'ee'ąą hodees'áago t'áa ą́tsogóó bee ą́nootįįł dooleeł.**

The Diné Way of Life and Language will be incorporated into daily functions and interaction of the home, community and the school.

**2.12 T'áa nináháhááh bik'eh yee nidaalnishígíí dóó bídadéit'i'ígíí na'nitin dóó ńhoo'aah bá bíł náhoo'aah dooleeł.**

Each year, the committee and school will jointly provide a training session for all participants in the Diné Way of Life and Language.

**2.13 ńłta'į dóó ńłta' yinaalnishígíí dóó binaadée' bínabi'di'nees'tą'ígíí dóó yńhoo'ą'ígíí nayńńtaah dooleeł.**

All participants in the Diné Way of Life and Language program will apply what they have learned.

**2.14 ńłta'į t'áa ą́tso bá ą́t'éei dooleeł.**

The Diné Way of Life and Language program will be taught to all students.

- 2.15      Ółta'í yíhoo'aahígíí dóó yíhoo'á'ígíí t'áá árahjí' bimá dóó bizhé'é bit íshjání óolzin doolee.

Parents will be kept informed of their child's progress in this program at appropriate intervals.

- 2.16      Diné bizaad bee hódząągo yaa ákonizin dóó yénálníhgo yee hóyąą doolee.

The student will utilize the Diné Language responsible and appropriately in order to maintain what s/he has learned.

- 2.17      Diné bizaad ts'ídá idéénígo chooidoo'íł biniyé saad arkée' naa'nilgo bíhoo'aah doolee, áadóó bee yáti' dóó nááhádzóohgo wólta' doolee.

To enable students to understand and appreciate the Diné Language, the development of skills will be carefully planned and sequenced so that the students learn the various functions and effective use of the language.

This is necessary to understand the significance of the Diné oral and written teachings.

- 2.18      Ółta'í dóó nida'nitinígíí bóhoneestąągo hadeediilaaígíí atah bee nida'nition doolee.

Materials developed by students, community members, and teachers will be used in the daily instructional process.

- Step 5:      Náak'ąas.      Diné Be'iina' dóó Saad hoolyééł bína'niltin nídoók'ąas.

Monitoring and Evaluation. The school's Diné Way of Life and Language program will be monitored and evaluated.

- 2.19      T'áá nináhaháah bik'eh saad choo'ínígíí dóó Diné Be'iina' bóhoo'aahígíí dóó bibee haz'áanii nínák'ąas doolee.

With the assistance of the committee, the community will review and evaluation the Diné Way of Life and language program each year.



Óhoo'aah Bibee Haz'aanii Bá Bik'eh Áhoolyaa

Diné Education Guidelines

Hooghandóó ólta'jì' Ahilna'anish

School-Community Relations

Office of Diné Culture, Language and Community Services  
DIVISION OF DINÉ EDUCATION

P.O. Box 670  
Window Rock, AZ 86515  
(520) 871-7660

**Title: Óhoo'aah Bibee Haz'áanii Baa'í'eh Áhoolyaa**

**Diné Education Guidelines**

**Subject: Hooghandóó Ólta'jii' Áhoolyaa**

**School - Community Relations**

**Purpose:**

**Ba'árchíni ílfinii binahat'a' t'áá áyisíí ílłigo bá bił-ólta'go binahji' yéeg bídeéí't'i' dóó ádiideélt'i' dooleet.**

The primary responsibility of the parents and community is to participate actively in developing, planning, and evaluating the educational programs and activities of the school. Parental and community participation in the planning process will be used to strengthen their children's education.

**Step 1: Binda'doonish**

**Duties**

**3.01 Ba'árchíni ílfinii dóó Ólta'í t'áá bí Hooghandóó Ólta'jii' Áhoolyaa bibee haz'áanii hadeiidoollíí.**

The students, parents, and community will coordinate the development of the School-Community Relations policies for the school.

**3.02 Ólta'í dóó ba'árchíni ílfinii Óhoo'aah bindii'a' atah hadeiidoollíí.**

The students, parents, and the community will participate in the development of the school philosophy.

**3.03 Ólta'í dóó ba'árchíni ílfinii éí Diné Be'iina' dóó Saad Hoolyeeet bina'niltin atah hadeiidoollíí.**

The students, parents, and the community will participate in the development of the school's Diné Way of Life and Language program.

3.04      Ólta'í dób ba'árchíní ílíníí Ólta'í bik'i adéest'íí' dooígíí bíbee  
haz'áanii atah hadeiididoolfí.

The students, parents, and the community will participate in the  
development of the school's student code of conduct.

3.05      Ba'árchíní ílíníí dób Ólta'gi naalnishíí óhoo'aahgi binaanish  
ayosinígíí ahí' íshjání íí'íí dooleet.

The parents, community, and school personnel will communicate  
information about school activities, programs, and issues.

3.06      Ólta'í yíhoo'aahígíí dób binaanish áyósínígíí ba'árchíní ílíníí  
rahdób yinaha'áá dób yinaalnish dooleet.

The parents and the community will be directly involved in the  
educational programs and activities of the school.

Step 2:      Ná'k'ąs

Monitoring and Evaluation

3.07      Ólta'í t'áábí dób ba'árchíní ílíníí doo Ólta'gi naalnishíí  
Hooghandób Ólta'jii' Áłhina'anish bíbee haz'áanii dób Ólta'í  
bik'i'adéest'íí' bíbee haz'áanii atah nínéik'as dooleet

There will be an annual review and evaluation of the School-  
Community Relations policies and student code of conduct by a  
committee consisting of students, parents, community members, and  
school personnel.

# Supporting Documents

## RESOLUTION OF THE EDUCATION COMMITTEE OF THE NAVAJO NATION COUNCIL ECN-105-95

Approving the Office of Diné Culture, Language and Community  
Services. "Diné Culture and Language Curriculum Framework"

November 09, 1995

## RESOLUTION OF THE ASSOCIATION OF NAVAJO COMMUNITY CONTROLLED SCHOOL BOARDS, INC.

Supporting the finalization and implementation of the Diné  
Culture and Language Curriculum Framework.

October 04, 1995

Office of Diné Culture, Language and Community Services  
DIVISION OF DINE EDUCATION  
P.O. BOX 670  
Window Rock, AZ 86511  
(520) 871-7660

January 1996

RESOLUTION OF THE  
EDUCATION COMMITTEE OF THE  
NAVAJO NATION COUNCIL

Approving the Office of Dine Culture, Language and Community Services' "Dine Culture and Language Curriculum Framework"

**WHEREAS:**

1. Pursuant to 2 N.T.C. §§481 and 482, the Education Committee is established and continued as the standing committee of the Navajo Nation Council for the purpose of overseeing the educational development of the Navajo Nation; and

2. By Resolution CN-61-84, the Navajo Tribal Council passed the "Navajo Education Policies" 10 N.T.C. 111 and 112, which mandates that instruction in the Navajo language be available to Navajo students at all grade levels and that Navajo social studies be incorporated into the educational program of all Navajo students; and

3. By Resolutions ECJN-63-94 and ECJN-64-94, herein attached as Exhibits "A" and "B" respectively, the Education Committee of the Navajo Nation Council directed the Office of Dine Culture, Language and Community Services to develop a comprehensive Dine Culture and Language Curriculum for instruction covering Dine Social Studies (History, Government and basic teaching of Dine Way of Life) which can be integrated with the best of Western knowledge, further strengthening, coordinating and supporting the Dine way of life and language programs; and

4. The Dine Culture, Language Program developed a "Dine Culture and Language Curriculum Framework" having twelve units of instruction, beginning with the prehistory including the Navajo emergence, journey to Dinétah, to the modern period, herein attached and incorporated as Exhibit "C".

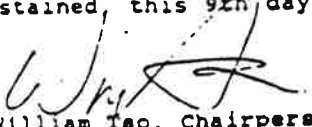
**NOW THEREFORE BE IT RESOLVED THAT:**

1. The Education Committee of the Navajo Nation Council hereby approves the "Dine Culture and Language Curriculum Framework", herein attached as Exhibit "C", developed by the Office of Dine Culture, Language and Community Services Program, Division of Dine Education.

2. The Education Committee of the Navajo Nation Council hereby supports the incorporation of the framework into the educational curriculum.

**CERTIFICATION**

I hereby certify that the foregoing resolution was duly considered by the Education Committee of the Navajo Nation Council at a duly called meeting at Window Rock, Navajo Nation (Arizona), at which a quorum was present and that same was passed by a vote of 5 in favor, 0 opposed and 0 abstained, this 9th day of November, 1995.

  
William Tso, Chairperson  
Education Committee

Motion: Elmer Clark  
Second: Kenneth Nez



**RESOLUTION OF THE ASSOCIATION OF NAVAJO COMMUNITY CONTROLLED  
SCHOOL BOARDS, INC.**

**SUPPORTING THE FINALIZATION AND IMPLEMENTATION OF THE DINE CULTURE  
AND LANGUAGE CURRICULUM FRAMEWORK.**

**WHEREAS**

1. The Association of Navajo Community Controlled School Boards, Inc., (ANCCSB) is a non-profit tribally sanctioned organization devoted to the promotion of educational improvement for the Navajo people through implementation of P.L. 93-638, Indian Self-Determination Indian Education Assistance Act and under P.L. 100-297 Tribally Controlled School Grants; and
2. In 1984, the Navajo Nation Council passed the Navajo Nation Educational Policies; which called for the teaching of Navajo language in all grades in all Navajo schools and for the development of Navajo culture curricula in all Navajo schools; and
3. The NDOE established the Office of Dine Culture, Language, and Community Services to implement the Navajo culture and language policies; and
4. Committees were established to work in the following areas: the Overall Dine Education Philosophy, guidelines for the development of local School Philosophies, guidelines for the development of local Culture and Language curricula, and guidelines for the development of local School and Community Relations policies; and
5. The Association of Navajo Community Controlled School Boards, Inc., participated through committee work, in the development of the philosophy and guidelines; and
6. ANCCSB has now had an opportunity to review the second draft of that curriculum framework;
7. It is to be understood that this framework is not being required of schools but is being offered for use or adaptation by schools in the development of school- or community- specific curricula.

**NOW THEREFORE BE IT RESOLVED THAT:**

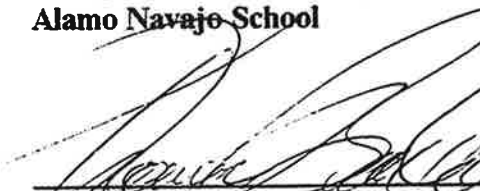
1. The Association of Navajo Community Controlled School Boards, Inc., has heard a presentation by the Office of Dine Culture, Language, and Community Services and has seen copies of the second draft of the Dine Culture and Language Curriculum Framework; and
2. ANCCSB approves of this work and offers their support for the completion and implementation of the Dine Culture and Language Curriculum Framework.


## CERTIFICATION

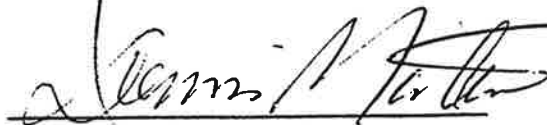
The foregoing resolution was presented at a regularly called meeting of the Executive Board of Directors of the Association of Navajo Community Controlled School Boards, Inc., (ANCCSB), on October 04, 1995, at Pinnacle Hotel Four Seasons, New Mexico, quorum being present, and after thorough discussion was adopted by a vote of 8 in favor, 0 opposed, 0 abstention.

  
George Apachito, Member  
Alamo Navajo School


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Jones Begay, Vice President  
Black Mesa Community School

  
Thomas Barbone, Member  
Borrogo Pass Community School

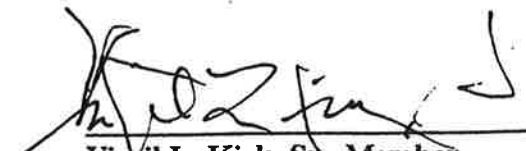
  
Mary C. James, Secretary  
Pinon Community School

  
Dennis Martine, Member  
Ramah Navajo School, Inc.

  
James W. Begay, Member  
Rock Point Community School

  
Ernest W. Dick, President  
Rough Rock Community School

  
Sarah Zah, Member  
Shiprock Alternative Schools, Inc.

  
Virgil L. Kirk, Sr., Member  
Shiprock Reservation Dormitory

\_\_\_\_\_  
Dennis T. Becenti, Member  
Tohatchi Special Educa. & Trng.Cnt.